AUGUST 1954 PRICE 1s. 6d. NET.

The Expository Times

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THE EXPOSITORY TIMES

Notes of Recent Exposition

BARTH or BRUNNER? Which of these two great men has done more to quicken our contemporary theological thinking? The Continental vote would, we surmise, go to Barth. But here in Britain, where we prefer the middle of the road, disliking extremes, many would say: 'Give me Brunner. He speaks in accents I can understand. His are the books which helped me. Brunner is the man for my money.'

Our readers will be aware that last year BRUNNER moved to Japan. This *Hegira* from the West to the Far East—from Zürich to Tokio—may surprise us, but BRUNNER himself regards his invitation to a Chair in Japan as 'something more than a call of men,' and we may all agree that to have BRUNNER teaching theology in their midst will be an inspiration to our Christian brethren in Japan. Nor have we any reason to believe that BRUNNER'S change of domicile will immobilize the pen which has so enriched the Christian thinking of our time.

His latest book, *Eternal Hope*,[1] however, was completed before he left for Tokio. In a 'post-script instead of a foreword' he tells us that it contains the substance of part of vol. 3 of his 'Dogmatics,' and that it was written not only with the Evanston Assembly in view but under the shadow of the death of his son in a railway accident in 1952. This turned his theme into 'a burning personal issue,' so that he asks us to see in his book 'the wrestlings of a simple believing Christian who, assailed by the sorrowful experience of death, has sought the consolation of the Gospel.' This adds poignancy to one of the most helpful books he has written, but we regret that his English translator did not choose another title. To many 'eternal hope' will suggest universalism and Dean Farrar, and BRUNNER in vol. 1 of his 'Dogmatics' has condemned universalism as 'a menacing heresy endangering the Biblical faith.'

However, the book itself is the thing, and in two hundred and twenty pages BRUNNER contrives to give us, in his lucid and *ligato* style, the outline of an eschatology for the modern Christian. It is sometimes made a reproach to our *Systematikers* that they generally lag about twenty years behind the *Neutestamentlers* in matters of Biblical exegesis and interpretation. This charge cannot be laid at BRUNNER'S door. He knows what Bultmann, Dodd, Cullmann, and the other New Testament experts are saying (as he has more than a bowing acquaintance with the philosophical conclusions of physicists like Von Weizsäcker, existentialists like Sartre, and historians like Toynbee), and he is able to take their findings into the reckoning when he expounds the Christian Hope.

And a very complete exposition of the Christian doctrine of the Last Things it is, firmly based on the New Testament and steadily focused on the spiritual predicament of modern man. We start with hope in general (defined as the oxygen of the spirit which we cannot live without) and the modern belief in progress ('the illegitimate child of Christianity') and we end with the Second Advent of Christ, the Last Judgment, the Resurrection, and the Kingdom of Glory.

Since the book is too big to summarize even in outline, we propose to pick out two or three of its salient features which have impressed us and may interest our readers.

Many will be familiar with Bultmann's proposal to demythologize the New Testament with a view to making it acceptable to modern man who thinks in scientific categories. In effect, this means discarding all mythical forms of expression and reinterpreting them in terms of Heidegger's existential philosophy. With the need to make the New Testament relevant BRUNNER is in full sympathy, and his whole book is a notable attempt to do this very thing. But all such reinterpretation is fraught with danger—the danger that in the process we turn the gospel into some modern philosophy tricked out in Christian colours. This is the grave error into which, as BRUNNER sees it, Bultmann has fallen. So far as the Christian Hope is concerned, he says, Bultmann's procedure is not re-interpretation but mutilation, or amputation. 'What in Bultmann's view remains over as eschatology is no longer a hope in an eternal future, but merely a new self-understanding for present-day man, arrived at through ultimate decision, and which therefore can only be termed "eschatology" in a sense quite other than that of the New Testament "eschatological"—having

[1] Lutterworth Press; 18s. net.

as belief in God and His revealed will gives to the Christian. Yet belief in God is not enough to save men from tyrannical pretensions, witness the Anabaptists at Münster. Belief in God must be united with the Christian doctrines both of sin and of forgiveness and the new life; and in Christian theology at its best, both in the Church and the sect, both are present and the balance is preserved. The tendency of the Church has been to lay such stress on sin as to minimize the present possibilities of a radically new Christian life through the grace of God, whereas the tendency of the sect has been so to stress the power of forgiveness and the new life as to minimize the continuing power of sin even in the saints. The two Christian traditions balance each other, and both are needful to save men on the one hand from despair and on the other from the fanatical self-righteousness which is so ruthless to opponents. Finally, since Communism is a substitute religion, it is only by a true religion, a balanced and hope-inspiring religion, that it can be overcome. We need a positive, dynamic Christianity with its radical note of judgment and with its conviction that forgiveness and a new life are a possibility now, both for individuals and for society. We need the full gospel of Christ to conquer the gospel of Marx.

Resurrection and Apostolate in St. Paul

By the Reverend H. P. Owen, M.A., University College of North Wales, Bangor

The aim of this article is to examine Paul's distinctive teaching on the Resurrection,[1] to consider how his teaching is related to the idea of the apostolate, and to suggest the significance which this relationship has for the ill-fated phrase 'apostolic succession.' It should, however, be insisted that the conclusion reached will refer to what is implicit rather than explicit in the Pauline epistles.

Resurrection and apostolate were vitally connected in the preaching of Paul's predecessors. For the primitive Church at Jerusalem, as we see from the 'typical' speeches of Peter in Acts, the Resurrection was an outward, visible, dated act, being the climax to God's redemptive acts in history. In raising His Son from the dead, God fulfilled prophecy,[2] reversed what would otherwise have been an unmitigated crime,[3] and held out the promise of new blessings to Israel.[4] Moreover the Resurrection, as a revealed datum or series of revealed data, became the special theme of the apostolic witness.[5] The apostles proclaimed the Risen Christ whom they had seen to those who had not seen Him. This vision constituted at once the focal point of their message and the basis upon which they were sent to deliver it.

Paul faithfully continued this tradition. He maintained the outward, once-for-all character of Christ's historical resurrection against those Corinthian Gnostics who would reject it in favour of some general belief in the soul's natural immortality. He also considered that it was a primary part of his apostolic vocation to preach the vision that had been vouchsafed to him. 'If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ.'[6]

Paul supports his claims to apostleship by more than one argument. He nowhere utters a carefully articulated critique of his apostolic status; but the best and most succinct analysis is found in 1 Co 9^{1-2}. Here he appeals to two positive grounds upon which he considered his apostleship to rest: his encounter with the Risen Christ and the fact that ample empirical verification was to hand in the success of his missionary enterprise. The order should be noted. Paul's first appeal is to his acquaintance with the Risen Lord.

Paul does not state that all the spectators of the Resurrection-appearances were thereby made apostles. If this had been so, then, according to 1 Co 15^{6}, five hundred persons would immediately have become fully fledged apostles; which is an absurd notion, and contrary to Paul's own distinction between 'brethren' and 'apostles.' All that we may infer is that he regarded contact with the Risen Christ as a condition—presumably an unalterable condition—of apostleship. According to the accounts preserved in Acts,[7] Paul, on the road to Damascus, saw a light and heard a voice. However, in writing to the Corinthians he is prepared to say unreservedly that he saw Christ himself.[8] His experience is placed in the

A useful survey of the New Testament's teaching as a whole on the Resurrection has been given by A. W. Argyle in The Expository Times, lxi. 187 [March, 1950].

[2] Ac 2^{31}.

[3] Ac 3^{15}.

[4] Ac 3^{26} 4^{10}.

[5] Ac 1^{22} 2^{32} 3^{15} 4^{33}. This last verse shows how the witness was to be in action as well as speech.

[6] 1 Co 15^{14-15}.

[7] Ac 9^{3-4} 22^{7} 26^{13-14} glossed in 26^{19} as a 'heavenly vision.'

[8] 1 Co 9^{1} and 15^{8} where the same word is used as for the other apostles in *vv.* 5–8.

same category as that of the other apostles. The only difference between them is one of time-sequence; he was the last in a homogeneous series.

Moreover Paul had two particular reasons for emphasizing this connexion between the Resurrection-appearances of Christ and the apostolate. It suited his individual purpose to underline the tradition which he had inherited from the earlier setting of the kerygma.

Firstly his contact with the Risen Christ coincided with his conversion; and his conversion coincided with his election to apostolic service.[1] At one and the same moment he 'saw' Christ, was converted, and called to be an apostle. The three events were inseparable in his mind. The 'grace' which delivered him from his unregenerate life as a Pharisaic persecutor was one with the 'grace' which endowed him with authority to become the apostle to the Gentiles.[2] And the vehicle of this grace towards both ends, or at any rate its original mode of manifestation, was the gratuitous appearance of the Risen Christ at one historic moment of time.

The second reason arose from Paul's position of inferiority with regard to the Twelve. For the Twelve had received their commission from Christ in the days of His flesh; their commission was renewed and expanded, not instituted, during the Resurrection period. No one who had not been among Christ's earthly disciples could qualify for membership of the Twelve.[3] The ministry of the Twelve after the Resurrection was essentially one with the ministry committed to them in Galilee.[4]

It is antecedently probable that Paul would have been challenged on the absence of this qualification. And in fact the vestiges of such a challenge seem to appear in a much disputed verse (2 Co 5^{16}). Underlying these words is quite likely the charge that Paul's apostleship was inferior to that of the Twelve because he had not been a disciple of Christ in the days of His flesh. Paul's tactics in dealing with this undeniable charge would then be subtle, depending on word-play. He attaches to 'flesh' his own ethico-metaphysical significance, and declares: 'I know *no one* according to the flesh' (*i.e.* according to the canons of fleshly judgment). Once I knew Christ according to these canons (*i.e.* outwardly, from the angle of a persecutor). Now I know Christ through a type of spiritual perception which is altogether opposed to my previous sinful existence 'according to the flesh.'[5] Paul transforms an assault upon his apostleship into a point in his favour by re-evaluating the objectors' language in terms of his own flesh-spirit dichotomy. His apostleship is made into a sign and token of the Risen Lord's 'new creation.'[6]

As soon as the date at which he wrote Galatians Paul had claimed both to be independent of the Twelve and to be their equal.[7] But on one point he was not their equal; and, at a time when the apostles would be looked upon as guarantors of the oral record concerning Jesus' ministry,[8] the point was a fundamental one. Therefore, in order to support his claim to equality with the Twelve, Paul was obliged to proclaim a 'spiritualized' version of the gospel centring on the Resurrection—Christ. His type of gospel was at least partly determined by the type of authority which he had at his disposal.

Doubtless many factors contributed towards the presentation of Christ that Paul adopted. There was the influence of his Hellenistic, or Judaeo-Hellenistic, background. Also throughout we must reckon with the inner dynamic of his personal religious experience which generated its own theological formulations. Yet when we search for the causes that prompted Paul's heavy emphasis upon the Risen Lord as against the historical Jesus we should not overlook this question of apostolic authority. For by overlooking it we introduce an unreal severance between Pauline dogmatics and the ecclesiastical tension in which they arose. The two have often been severed in various directions.

Let us now leave aside the apostolate and look more in detail at Paul's teaching on the Resurrection. For the change which Paul wrought in the concept of the Resurrection will involve a corresponding change in the concept of the apostolate. As stated, Paul maintained the view which he had inherited of the Resurrection as an outward, temporal event. Clearly he regarded Christ's objective victory over death as the final act whereby God secured man's salvation. The actuality of Christ's historical rising from the dead was crucial;[9] any scandal involved in it could not be softened.[10] By His resurrection Christ

[1] Ac 9^{15}, words which, according to 22^{14}, Ananias at once reported to Paul. In his speech before Agrippa, Paul declares that the command was delivered to him directly by Christ, 26^{15-18}.

[2] For the association of grace and apostleship see Gal 2^{9}, Ro 1^{5}, 1 Co 15^{10}.

[3] Ac 1^{21}.

[4] Cf. R. H. Lightfoot's suggestive comments on Mk 14^{28} 16^{7}, in *The Gospel Message of St. Mark*, 115–16.

[5] That Paul alludes verbally to such a charge explains the presence of the word 'flesh' in an otherwise alien context.

[6] 2 Co 5^{17}.

[7] Gal 2^{6-9}.

[8] Instruction in this record was quite probably an ingredient in the 'teaching of the apostles' mentioned in Ac 2^{42}.

[9] See above on Paul and the Corinthian Gnostics.

[10] According to Ac 17^{18} the scandal took an odd form at Athens.

won His office of heavenly intercession [1] and without it we should not have been justified.[2] And as Christ's resurrection was a visible assurance of our resurrection after death, so His resurrection-body was the pledge and foretaste of the spiritual mode of existence for which we were destined.[3] Christ's resurrection both seals and clarifies the nature of 'last things.' Our trust, in short, is in the God 'which raiseth the dead' [4] and our aim is to live unto the Christ who, having died for us, rose again.[5]

Yet for Paul, under the impulse of his mysticism, Christ's resurrection became more than a single historical act. It was absorbed into the experience of the believer; or, more accurately, the believer was absorbed into it. The Resurrection, together with the Cross, was brought within the immediate acquaintance of every disciple. This development was aided by Paul's virtual equation of the Holy Spirit with the Risen Christ. Christ, in His spiritual form, which was for ever exempt from the pains of death, repeated in man His drama of death and resurrection. The Risen Christ was a spiritual sphere [6] into which a convert was initiated at the moment of his baptism and within which he acquired 'newness of life'; [7] assimilation to His likeness was the beginning of a heavenly pilgrimage, and the fount of every virtue; [8] or, as a variant, His resurrection was a power which it was the end of the Christian 'to know.' [9]

The Resurrection was thus freed from the limitations of space and time. Christ's own risen presence was potentially accessible at all times and places, while the quality of the resurrection-life belonging to 'the coming age' was brought effectively within man's attainment here and now. Both past and future met in the present. Christ's past resurrection was transformed into a continuous activity, extending into the present and anticipating the future. It is of the highest importance here to note that this possession of, or by, the Risen Christ is essentially corporate in character. The experience is not obtainable by the isolated individual.[10] The interchangeability of the Risen Christ with the Holy Spirit shows that this doctrine of the Risen One as a power indwelling the believer is placed from the outset in an ecclesiological setting. It is probably not too much to assert that apart from this setting the doctrine would never have been born. The fact that the same word σῶμα can be used both to indicate the resurrection-body of Christ (or the disciple who is united with Christ) and to symbolize the Church is a further sign that when Paul speaks of our life 'in' the Risen Christ, he means always the life of Christians together within a mystic community.[11]

These peculiarly Pauline developments have an acute bearing upon the concept of the apostolate. For obviously the specific character of the apostles as a group deliberately selected to witness to the Lord's resurrection appearances lost its edge so soon as His Resurrection came to be looked upon as an event repeatable within normal Christian experience. Previously the accent had fallen entirely upon the Resurrection as an overt act of Divine vindication with which only a few chosen eye-witnesses could claim connexion. Now it was universalized as a power which every Christian could receive. The whole Church became, at least theoretically, apostolic in an intrinsic as well as a derivative sense. For the Church did not merely rest upon the external authority of the apostles. As the fellowship of those who had 'risen with Christ' it possessed a prerogative which would entitle it to a fresh apostolic commission of its own.

This suggestion of what may be justly termed a widening of the apostolic commission is illustrated, or rather prefigured, by the Old Testament. There we find more than one hint that in due course the function of prophecy, then exercised by a few, would in the new age be exercised freely by all God's people.[12] Just as the message transmitted by the apostles to the Church becomes the Church's effective, living property; so also the prophetic word will one day not simply be communicated externally to the people of Israel, but will itself take root in them to emerge again in an original and self-conscious form. Here, as elsewhere, the Jewish hope was not fulfilled except in Christianity. Within Judaism itself, the spirit of prophecy died. And the contrast between the obedient minority and the insensitive majority remained. The divisions between the faithful remnant and the faithless mass, between the Rabbis and the common folk, between the seer and the recipients of his apocalyptic 'secrets'—these divisions were unbridged to the end.

[1] Ro 8^{34}. [2] Ro 4^{25}.

[3] 1 Co 15. Note also the terse conviction of 1 Co 6^{14} and 2 Co 4^{14}. [4] 2 Co 1^{9}. [5] 2 Co 5^{15}.

[6] Lietzmann correctly likened it to a 'heavenly fluid.' The notion is necessarily imprecise, reflecting perhaps the Stoic habit of conflating the material and immaterial.

[7] Ro 6^{3-5}, Col 2^{12}.

[8] Col 3^{1}. [9] Ph 3^{10}

[10] Note the compound verb meaning 'to raise together' which occurs in Col 2^{12} 3^{1} and Eph 2^{6} but nowhere else in the New Testament.

[11] On this corporate structure of the resurrection-body see J. A. T. Robinson's recent study in Pauline theology, *The Body*, 78–82.

[12] Cf. Nu 11^{29}, Jl 2^{28}, and, especially, Jer 31^{31-34}.

What H. Wheeler Robinson[1] termed 'the democratization of prophecy,' remained in the broader as well as in the specialized sense an ideal; it never became a fact.[2]

Paul most certainly did not hold a lax view of the apostolate. His question to the Corinthians is sufficient to prove this: 'Are all apostles?'[3] Apostleship involved a special 'Charisma' or gift; and as such it was as exclusive as any other gift. The apostles—whether the Twelve, Paul, or the unknown number of 'secondary' rank—were distinguished by at least two characteristics: they had 'seen' the Lord, and they had been 'sent' (either directly by Christ Himself or through a human intermediary) to proclaim the 'word of reconciliation' to the non-Christian world. They were unique 'heralds' of the gospel; their call was to be the primary representatives of Christ to the various sections of mankind. Upon the radical difference between the apostolic and the non-apostolic missionary or minister Paul and his opponents were at one.

This being clear, it must further be stated that Paul nowhere leads us to suppose that the apostle was a necessary vehicle of 'ordaining grace.' Admittedly he appointed elders in some of the communities under his charge.[4] This is, however, no evidence that he invariably did so, or that he would not acknowledge the authority of church-officers who had not been apostolically ordained. He can greet the Colossians as a true community of believers, although (we may assume) they entered the faith through the labours of a non-apostolic missionary.[5] Very apposite, too, are his introductory words to the congregation at Rome, which again, he had not himself founded. He modestly hopes to 'impart some spiritual gift' and 'get some fruit';[6] and this hope is far from a claim to imprint a seal of special apostolic sanction.

The apostles were not intended to communicate an indispensable authority to a defined set of ministries. Such a rôle would have violated that parity of ministers within the Body of Christ which Paul was so careful to establish in 1 Co 12. When the gospel had been effectively represented among Jew, Samaritan, and Gentile, and the stock of those who were witnesses of Christ's resurrection-appearances had been exhausted, the apostolate as a distinct ministry would have ceased. The idea that it could perpetuate itself, or any grace proper to itself, in any other ministry or ministries would have been unintelligible to Paul.[7] If, however, he had been asked in the language of later theory who were the successors of the apostles, he would surely have answered that the whole Church succeeded them;[8] not in the merely formal sense that the Church received the substance of apostolic teaching,[9] but for the much deeper reason that all believers as co-participants in the life of the Risen One succeeded immediately to the witness with which the apostles were charged.

Unfortunately the following centuries did not discover this kind of implication between resurrection and apostolate in Paul. As we may see from the New Testament itself Paul's mystical outlook was largely discarded. Christ's Person and work became cast in a more objective, and the Church in a more institutional, mould. Correspondingly Paul's distinctive interpretation of the Risen Christ was left on one side. Omitting Ephesians, we find only one, and that a disputable, reference to the Lord's resurrection as a sphere of reality into which each disciple enters through faith.[10] Therefore, there can be no appeal to experience of Christ in His resurrection-life as the Church's point of association with its apostolic founders and the source of its authority. Resurrection, apostolate and Church exist in disjunction.

The relevance of this discussion to urgent practical issues should be clear. The present writer is a Presbyterian. As such, as well as for reasons of pure scholarship, he is among those who cannot agree with the view that only the churches enjoying unbroken allegiance to the 'historic episcopate' can claim to stand in true succession to the original apostles. A negative attitude towards this view is not enough. Some positive standpoint is needed to act as an alternative.

The Resurrection, so far from being neglected, is made the cardinal issue in the standpoint that is frequently adopted. It is asserted, to put the case briefly, that any argument should centre around the Risen rather than the pre-resurrection Christ. Then the validity of a minister's ordination will

[1] *Inspiration and Revelation in the Old Testament*, 185–6.

[2] This analogy between the apostolate in the new covenant and the prophetic office in the old is no fancy. For an illuminating comparison between Paul and Jeremiah see Rengstorf, in Kittel, *Th. W.*, i. 440–441.

[3] 1 Co 12^{29}.

[4] Ac 14^{23}, together with Barnabas.

[5] Probably through Epaphras. [6] Ro $1^{11, 13}$.

[7] Or to any first generation Christian, with his vivid expectation of the Lord's imminent second-coming; on this latter point see G. W. H. Lampe's cogent remarks—*Some Aspects of the New Testament Ministry*, 2–3.

[8] Cf. Eph 2^{20} where the whole Church is 'built upon the foundation of the apostles.'

[9] 'The pattern of sound words' of 2 Ti 1^{13}.

[10] 1 P 3^{21}, which must not perhaps be pressed to echo Ro 6^{3-5}.

not depend upon any continuity which may be traced between him and a previous succession of ministers reaching back through the apostles to Christ. Such validity will depend upon a present mandate which the ordinand receives from the ever-risen Lord.

Yet, if we attend to Paul's specific teaching we can render this standpoint both more comprehensive and more concrete; more comprehensive because it can be made to include the historical element that is conserved by the opposite view, and more concrete because it will be grounded in a spiritual logic discernible within the New Testament itself.

The apostolicity of orders is to be validated historically as well as contemporaneously, 'horizontally' as well as 'vertically.' For apostolicity results not only from the fact that the Lord is risen, but also from the fact that the Church is a risen community. It is not enough to say that the Risen Lord continually imparts fresh commissions. We must assert also that the essentially apostolic call to be a 'witness to the resurrection' was, within history, transferred to the whole Church; that it is for this reason that we call the Church 'apostolic'; and that it is from the Church considered as apostolic in this final sense that the apostolicity of the Church's orders are derived.

At this conclusion we arrive if we attempt to 'expound Paul by Paul.' The logic of the argument is, of course, linked indissolubly with Paul's mysticism. When the mysticism is attenuated, the logic is lost.

Literature

CONFLICT AND VICTORY

Ragnar Leivestad's *Christ the Conqueror* (S.P.C.K.; 25s. net) is a work of first importance. It is a valuable contribution to Biblical Theology because it examines in detail the ideas of conflict and victory in the New Testament and does so in a wise and scholarly manner. The thesis is dedicated to the memory of the late Dr. Lyder Brun, Professor of New Testament Theology in the University of Oslo, 1897–1940, to whom the author acknowledges an abiding debt. The influence of Aulén, familiar to British readers by reason of his 'Christus Victor' [1931], is manifest throughout, and in the best sense of the word the book is timely.

Leivestad has written with a deep sense of the world situation of our time, especially the conditions which, as he says, often make us feel like helpless pieces in the hands of invisible, super-individual powers. 'We no longer feel ourselves masters of our destiny,' he writes. 'We can no longer contemplate the lawful, harmonious regularity of nature. We cannot believe in the inherent goodness of humanity. Science has presented us with a new universe in which we feel homeless. When we look at ourselves in the mirror of psychology we are frightened. The more we learn, the more incomprehensible and terrifying is existence. We extend our physical dominion over the powers of nature, but are unable to use it for what is really and merely good. Modern science may make us think that we have it in our power to change the world into a paradise, but all the same we are drifting towards the abyss.'

If we are tempted to think that these are the words of a Norwegian 'gloomy dean,' our suspicions are dispelled by the sanity and the virility of the discussion which follows. First, we are reminded of the ideas of conflict and victory in Jewish Eschatology in connexion with such themes as the Son of David, the Son of Man, and the Son of Levi. Secondly, after a brief discussion of the relevant terminology, we are given two hundred pages of an exegetical examination of the material in the Synoptic Gospels, the Acts, the Pauline Epistles, 1 Peter, Hebrews, the Fourth Gospel and 1 John, and the Apocalypse. Thirdly, an analytical survey of the antagonistic ideas is supplied, and two moving pages on the theme '*Caritas Vincit Omnia*.' Finally, a full bibliography is appended.

The section on the Synoptic Gospels is particularly full and rewarding. Leivestad holds that the national, zealotic idea of the messianic fight has not influenced the picture of the life and teaching of Jesus to any degree worth mentioning. The real elements of conflict and victory must be sought elsewhere—in the conflict with demons in the healing ministry of Jesus, in His temptations, in His authority over death, and the importance of His resurrection. All the relevant passages are examined, not only in the Synoptic Gospels but also in the rest of the New Testament. The analysis, mentioned above, is less easy to follow, especially the distinctions drawn between the dynamistic motif, the moral and martyrological aspects of the problem, forensic ideas of conflict, the dramatic-mythical interpretation of the work of Christ, and the struggle of the *ecclesia militans*. The interrelation of the various motifs and their relation to the Christian *kerygma*, and above all

the problems of *mythos* and *ethos*, are thoroughly discussed, and, if they tax the reader's attention, they supply a rich stimulus to reflexion. One could wish that the final section of the conquest of love had been further extended. Leivestad is sure that the symbol of victory is the Cross. 'That Jesus Christ,' he writes, 'the beloved Son of God, the only innocent one, the only one who is good, suffers death on the cross according to the will of God reveals to us that the essence of God is compassionate love. It is God who in Christ is bearing the sin and sorrow and pain of the world. In face of such self-sacrificing love the powers of wickedness are impotent' (p. 310).

VINCENT TAYLOR

THE VISION AND MISSION OF JESUS

In his note to the reader in *The Vision and Mission of Jesus* (T. and T. Clark; 27s. net), Professor Arthur H. Curtis recalls that his father's teaching in Edinburgh directed his attention to the importance of the Temptation narratives. The Bruce Lectures, given in Trinity College, Glasgow, in 1945, showed the development of his thinking, and in the lengthy volume now published the results of many years reflection are set down. To this study Professor Curtis has brought his gifts of New Testament scholarship. No less important, however, are the qualities of sincerity and imagination here revealed. Professor Curtis is well acquainted with the contributions of recent and contemporary scholarship. His actual references to the work of other writers, however, are comparatively few, and the originality of his approach and the reflection of his own personality lend special interest to his argument.

Some readers may feel that independence is carried almost to the point of idiosyncracy in choice of words. 'Had the loaves been miracled.' 'It was visioned by divine revelation.' One hopes, too, that the catalogue of thirty-two 'findings,' set out in the Foreword, followed by some thirty pages of further findings in severely 'propositional form,' will not discourage the reader from going on to the real unfolding of the thesis. The involved style does not make for a quick understanding of arguments which are sometimes a little elusive. The cumulative method of treatment, moreover, in which 'we infiltrate round the strong points of resistance, to rejoice in the end in almost inadvertent conquest,' may appear sometimes to involve needless repetition.

Far more important, however, than such matters of form and presentation are the contents of the book itself. The main thesis concerning the Vision and Mission of Jesus is set forth, as has been said, in a cumulative argument. In the course of this a whole series of observations of subsidiary importance has been introduced. Many of these comments must attract special attention by their originality. The vicarious nature of Christian prayer, for example, is suggested in the fact that to ask that God's name be everywhere hallowed is an act of worship 'in which those who do so pray, pray not only for themselves but in place of all who do not so pray.' The shortage of candidates for the ministry and the understaffing of the mission-field are linked with the divine principle of shepherding which must allow the sheep to stray if they will. The unconstrained choice which Jesus asks implies that the labourers will be few until there is awakened an understanding of the divine command to go forth and spread the gospel in the world.

Many other suggestive insights could be quoted. Such comments should not, however, distract attention from the central argument of which they are illustrations. The writer is convinced that the Vision of Jesus at His Baptism and the Wilderness ordeal which followed are the clue to His mission and to the Vision and Mission of the Church which bears His name. Retrospectively, there is constant emphasis on the Old Testament background. Prospectively, the link between our Lord's own Vision and Mission and the Vision and Mission of the Church is found in the Resurrection. There is a parallel between Israel's forty years in the desert and the Wilderness experience of Jesus. Still more noteworthy is the parallel between the forty days in which the Spirit spoke with Him concerning His Mission and the forty days in which the Spirit of the Risen Jesus speaks with the disciples of the Rule of God before Pentecost. There is a comparison, too, between the desert where Jesus learned to rely not on bread, or miracle, or the use of force, but on God alone, and the economic, social and international desert in which the Church exercises its contemporary Mission. Its Christ-like task is to be fulfilled always in terms of the Resurrection Vision of Christ ascended to the right hand of power and of the same Christ in us, which alone enables those who believe in Him to receive the power of His Spirit.

Such a brief outline must do less than justice to a long and elaborate argument. It may serve, however, to suggest the wide range and originality of the thought here presented. It will suggest, too, the value of the treatment in stimulating further discussion even by the disagreement which, in some quarters, it will inevitably elicit.

Many of Professor Curtis's colleagues in New Testament study will doubt whether the Gospels thus 'plainly point one positive way.' Has modern scholarship, in its hesitation about the

Jesus of history, been, even unconsciously, avoiding 'self commitment in faith to that historic Jesus'? Can we draw so close a comparison between our Lord's own experience of Vision and Mission and the experience of His disciples and of the Church? Is the proving of Jesus 'essentially representative of the universal political predicament'? May we say that 'the redemptive suffering and death of His Son and His faithful followers' is the mystery in which the ultimate victory of God is to come? Is it true of His disciples, as of their Lord, that they are to bear 'the sins of the nations by suffering death at the hands of the smiters'?

Such questions may well arise in the reader's mind. It is part of the virtue of the book that they should so be raised, and those who answer them in a different fashion from that of Professor Curtis will none the less be grateful for his careful presentation of his case. If they can bring to such discussion the same sincerity and the same desire to present the Vision and Mission of Jesus related to our contemporary situation their work will be no less courageous and rewarding.

J. G. RIDDELL

PRESBYTERIANISM

Professor G. D. Henderson has already established himself as the leading exponent in our day of the history and characteristics of Presbyterianism; hence his Chalmers Lectures, just published at the remarkably inexpensive figure of 12s. 6d. by the Aberdeen University Press under the title, *Presbyterianism*, give promise of a survey as authoritative as scholarship can provide.

Let it be said at once that this is no re-issue of old material but a new work. For many the most interesting parts of the book will be those in which the author, out of his own wide experience as well as from the study of documents, tells of the Presbyterian Churches on the Continent and in America, including such border-line Presbyterians as the Waldensians and the Czech Brethren. It may come as a surprise to some readers to learn how much variation in thought and practice there is among Presbyterians the world over.

Others will turn most eagerly to the chapter in which Dr. Henderson discusses the straining points of Presbyterianism, and, interpreting the idea of 'divine right' in a way that would have astonished the men of the seventeenth century, concludes that 'the higher convenience will therefore dictate in the present world predicament what ought to be retained and what might with advantage be modified or abandoned.' Since, however, this is essentially a study in ecclesiastical polity, it should find readers among the ecumenically minded of all churches, for the author explains the origins and development of such characteristically Presbyterian features as parity of ministers, the place assigned to the layman in spiritual affairs and the gradation of councils or courts which seems ideally to combine corporate authority with local and individual freedom. Not the least valuable part of the discussion is the references to other systems of church government. In that connexion the author, with all his scholarly balance of judgment, can at times be forcible as well as frank, as when he says, 'Calvinism generally has taken a severer attitude to superstition than the rest of Protestantism, as the simplicity of its worship evidences; and one of the chief barriers to Church union to-day, as far as Presbyterian Churches are concerned, is the amount of sheer superstition which they continue to detect, for example, in Anglo-Catholic views of the ministry and sacraments.'

Many ministers in Scotland to-day feel that there ought to be training courses for elders and potential elders, and some elders cordially agree. If any such are ready to do some serious preliminary study of their heritage, here is the book for them. The author is a historian, but he writes in full view of the changed and changing conditions of the age, and many will be grateful for his timely contribution to understanding, for Presbyterianism took its rise in an epoch with some remarkable resemblances to our own.

STEWART MECHIE

JOB AND HIS FRIENDS

If God is omnipotent, then He is not good. This is the straight judgment of normal individual experience, and it constitutes the basic dilemma of ethical Monotheism. The Book of Job is the earliest extant full-scale attack on the problem. The Christian believes that the solution is to be found only in the God-given answer of the Cross. Meanwhile, in this ancient Hebrew classic, we see the agony of an intensely sincere man of superb courage. He holds in his two hands two strong cords which neither earth nor heaven can break. He does not know how to knot them together, and since he will not let either go, he himself is torn in twain by the tension which only the Risen Christ could resolve. But God is merciful, and even the tortured Job finds peace in the haven where he would be.

In *Job and His Friends* (S.C.M.; 7s. 6d. net) Dr. Theodore H. Robinson has given us an example of scholarly and popular exposition at its best. Books like this make the Religious Book Club well worth while, for this is the May volume of that most excellent institution.

The first chapter discusses the author and the problem. It emphasizes his literary skill and large vocabulary, together with that courageous sincerity without which literary skill is dust and ashes. Other Hebrew attempts on the problem are discussed, and Is 53 bears away the palm. Dr. Robinson next discusses the format of the book. He adopts the solution that the author of the dialogue has taken an earlier folk-tale and has substituted his own work, born of his own blood and tears, for the original dialogue. Into his work the Wisdom poem (ch. 28) and the Elihu speeches have been interpolated. Perhaps also the 'hippopotamus' and the 'crocodile' have also been added to the speeches of God, and there is confusion towards the end of the third cycle of speeches.

The remainder of the volume deals with the various solutions which the Hebrew author offers through the media of the three friends. Under Dr. Robinson's hand the characters of the friends are clearly differentiated, and the whole dialogue marches on. The book is in fact an early form of drama with a Hebrew variant of the Greek tragedian's *deus ex machina* providing a solution where human ingenuity fails.

The volume is altogether praiseworthy, and the Hebrew author is not the only man who has compounded an elixir out of his own profound thought and his own experience of the ways of God with a man.

NORMAN SNAITH

How Jesus Christ Saves Men (James Clarke; 12s. 6d. net), by the late Rev. N. L. Robinson, M.A., is a study of the Atonement which is popular in the best sense of the term. The author, a minister of the Presbyterian Church of England, died before the book was completed, and it has been finished by his brother, Mr. K. G. Robinson. A Note describes the book as 'the work of a theologian in intimate collaboration with a layman,' and an appreciative Foreword is contributed by Canon A. E. Baker. A very competent section is devoted to a survey of Biblical teaching. The main types of theological theories are described, and successive chapters treat the doctrine of the Cross as revelation, as God's mighty act in Christ, and as sacrifice. A very useful section discusses the method of the Atonement and there is an excellent chapter on the Atonement and the modern mind. The main drift of the exposition is Abelardian, but it is Abelardian with a difference, full recognition being given to the sin-bearing activity of God in Christ and to the 'objective' character of Christ's saving work. The book can be confidently recommended to preachers and teachers and to the layman who is interested in doctrinal questions. While the book favours a pacifist interpretation of the Cross, the writer is fully alive to all the problems thereby raised and discusses them with lucidity and spiritual insight.

There is much Church History in *The Historic Episcopate*, written by present and recent members of Westcott House, Cambridge, and edited by Principal Kenneth M. Carey (Dacre Press; 8s. 6d. net). And it is dominated by a sense of the importance of the decisions to be taken next year by the Church of England regarding relations with the Church of South India. It is an earnest appeal that in their devotion to traditional phrases and customs men should be more willing than they are to listen to the call of Christ to occupy new spheres of thought and labour. It is closely in agreement with the position taken up by Bishop Lesslie Newbigin in his recent well-known and influential book, and the principle is laid down at the beginning that we may have as high a doctrine of the Ministry as we like, provided that our doctrine of the Church is higher and our doctrine of the Kingdom of God higher still.

In accordance with this, the conclusion on the vexed question of episcopacy is reached that episcopacy is not of the *esse* of the Church in the sense that the Church cannot exist without it, nor is it merely of the *bene esse* of the Church in the sense that it is the best practical arrangement under present conditions. It is rather of the *plene esse*, the meaning being that, having respect to tradition and function, it best expresses the fullness of the Church, which fullness, however, cannot be properly appreciated until the Church comes nearer to its final unity. The practical application of the argument is indicated in the fervent wish that the coming decision of the Church of England should be not a maintenance of the present situation nor a modified determination to include only those who have been ordained after the inauguration of union, but a willingness to recognise *now* the C.S.I. as part of the true Catholic Church and to enter into full communion. The fulfilment of the wish will be very greatly helped by this book.

A literary event of great importance to students in theological colleges and of great interest to a much wider circle is the appearance of a revised edition of the late Professor Alexander Souter's *The Text and Canon of the New Testament* (Duckworth; 8s. 6d. net). The book was first issued in 1913 and immediately secured a very special place for itself. It was so popular that down to 1948 it was reprinted four times. It is scarcely too much

to claim for it that for a long period it was a 'classic.' Much new knowledge, however, has been acquired as to the text since 1913. Many new finds of MS. material have been made. Hence the need of supplementing Souter's work. The task has been very efficiently performed by the Rev. C. S. C. Williams, M.A., of Merton College, Oxford. In size and format the book looks exactly as it did in the first edition. Souter's words are kept wherever possible. By re-setting, and by omission of some unessential words and sentences, space has been found for much new material. The work is now quite up-to-date and we are confident that this second edition will prove as acceptable and valuable to students for years to come as the first did in its time.

For over three years now the Rev. Dr. J. Trevor Davies has contributed a 'corner' weekly in 'The Christian World.' Of these helpful short essays he has selected fifty-two for publication in book form—*Corner Pieces* (Independent Press; 7s. 6d. net). They deal with a great variety of topics and many have intriguing titles, such as 'Moths,' 'On Writing Letters,' 'Doors,' 'Capital and Interest.' All are very well written. In each is taught a lesson of moral and spiritual value, and each will suggest a sermon.

Mr. G. Oswald Cornish has given us a worthwhile little book in *Unchangeable Friend* (Independent Press; 8s. 6d. net). It is a thoughtful devotional study of the friendship that should subsist between Jesus and the believer. In Part I the author considers 'I have called you friends'; in Part II 'Ye are my friends if . . .' This division aptly shows how carefully the mystical and the practical receive equal attention. The writing is lucid and the matter will suggest admirable topics for addresses, especially, perhaps, at what we in Scotland used to term 'the Communion Season.' A preliminary chapter deals with 'Christian Faith in Terms of Personal Relationships'; and there is a closing beautiful chapter entitled 'On Growing Young with Christ.' A commendatory Foreword is contributed by Dr. Leslie E. Cooke.

Believing that it has generally been in such periods as ours, when the outer world is in turmoil and the prospects are dark, that men have rediscovered the inner world, Bishop Lumsden Barkway, D.D., has written *An Introduction to the Inner Life* (Mowbray; 6s. net). The title exactly describes the book. It is a practical guide book not a philosophic treatise, and it is full of wise counsel often tersely expressed—'the most significant verbs in the New Testament are more often found in the passive than the active voice: "chosen," "called," "washed," "redeemed," "saved," "justified," "sanctified," "glorified." We can do none of these things for ourselves. . . . Our interior progress is not by self-development from within but by the entrance of divine power from without.' This is a book to be commended.

The literature of the pioneer days of missionary work is voluminous and largely forgotten. The early missionaries readily committed their experiences to paper in letter or diary form on the field or by way of memoir in the mellow afterglow of retirement. For the most part, however, their books have gone to dust like much other Victoriana.

It was a happy idea, therefore, of two lovers of Africa to produce an anthology from forgotten pioneer writings. The book is *South African Missions, 1800–1950*, by Horton Davies, D.D., D.Phil., and R. H. W. Shepherd, D.D., D.Litt. (Nelson; 12s. 6d. net). Dr. Davies, now at Mansfield College, was Professor of Divinity at Rhodes University, Grahamstown, and Dr. Shepherd is Principal of Lovedale Missionary Institution.

Here, for example, is a homely story from the anthology—the story of Arbousset, the missionary explorer of Basutoland, who 'discovered the value of the cat as an evangelistic agency. The first cats had been introduced by Mrs. Casalis and their progeny was in demand by the rat-infested villages. Arbousset usually had two or three kittens in his haversack when he was on tour: they served as an introduction to headmen of villages where the gospel was not known. To see how the cats were progressing was a valid reason for a second and third visit: after which Arbousset was usually welcome for his own sake.'

Perhaps the most interesting quotations are from Anthony Trollope's two volumes on South Africa. To tell the truth, however, not all the writing is as lucid or entertaining as Trollope's. Much of it is dull, especially when one compares it with several excellent modern books on the African scene. The early missionary attitude to the African sometimes makes uneasy reading, and there is practically nothing that gives insight into the heart-breaking problems of South Africa to-day. This anthology should find a place in the public library, though one might hesitate to buy it for one's own shelves. There is a useful short account of South African missions from the earliest days to 1952 by way of introduction.

Important and Influential Foreign Books

H. Lietzmann's 'Mass and Lord's Supper' (Messe und Herrenmahl)

By the Reverend Dr. A. J. B. Higgins, The University of Leeds

Exactly twenty years after the publication of Lietzmann's famous book in 1926 there was ready for the press an English translation prepared by Miss Dorothea H. G. Reeve, M.A. So we are informed by Canon R. D. Richardson in his introduction to this translation which has at last, after various difficulties and delays, begun to appear in parts.[1] It may not be out of place to preface this description of Lietzmann's book with a few comments on this important English version. Hitherto readers with no German have had to be content with summaries of the main conclusions.[2] But, as Canon Richardson points out (p. xi), the chief value of the book lies not in the conclusions, about which there is room for much difference of opinion, 'but in the massed evidence [of the liturgies] from which the author draws them.' The whole of this evidence without, it is hoped, too long delay, will eventually be accessible to English readers, and, to make things easier, the Greek and Latin prayers will be translated in an appendix. In addition, other appendices are promised, including a classified table of source-material, a bibliography, and a supplementary essay by Canon Richardson,[3] together with an index, with which the German edition was not provided.

I

It must be admitted that Lietzmann's book is exceedingly difficult to digest, and one is soon liable to get lost in the mass of detailed discussion of the various liturgies. But the aim of all this detailed work is simple enough. In his preface Lietzmann wrote: '. . . if it should turn out —and this was within the realm of probability— that the numerous liturgical forms could be traced to certain primitive types, then it would be possible to work back to their roots and, by comparing these with the contemporary literary records, to penetrate to the liturgical practice of the Apostolic age and of the Jerusalem community of disciples. Perhaps, indeed, we might by this means succeed in casting new light upon the much disputed problem of the origin and significance of the Last Supper.'

In his first chapter Lietzmann begins by describing the liturgical sources he is going to use. Among these there are, first, the two liturgies of the *Byzantine* rite used in the Orthodox Churches: the Liturgy of St. Chrysostom, which is the customary one, and the Liturgy of St. Basil, used on Sundays in Lent (except Palm Sunday), at midnight celebrations at Christmas and Easter, and on January First, St. Basil's day. Closely related to these are the *Syrian* rites, the oldest form of which is to be found in the so-called Clementine Liturgy in Book viii of the *Apostolic Constitutions* which, along with Book ii, acquaints us with the worship at Antioch in the fourth century. To the same group belongs the Liturgy of St. James, the Jerusalem rite which was translated into Syriac. The *Egyptian* liturgy, influenced, however, by the Syrian rite, is that of St. Mark; but it is the Prayer-Book of Sarapion, Bishop of Thmuis in the Nile Delta (*c.* 350)[4] which, as we shall see, is fundamental to Lietzmann's thesis. The so-called Egyptian Church Order does not belong to this group, but to the *Roman* type of liturgy and is, following E. Schwartz and R. H. Connolly, to be attributed to the third-century Roman schismatic Hippolytus.[5] This Hippolytan liturgy is of crucial importance to Lietzmann as the antithesis of that of Sarapion. The *De Sacramentis*, regarded by Lietzmann as possibly of fifth-century origin, testifies to an early form of what developed into the present Roman rite.[6] The fourth main type of liturgy is the *Gallican* or non-Roman Western rites which,

[1] At the time of writing two fascicles [E. J. Brill, Leiden 1953, 1954], reaching p. 139 of the original German, have appeared.

[2] Cf. *e.g.* G. H. C. Macgregor, *Eucharistic Origins* [1928]; A. B. Macdonald, *Christian Worship in the Primitive Church* [1934].

[3] Two parts of this essay have already been printed in *The Harvard Theological Review* and in *The Church Quarterly Review* for 1949.

[4] J. Wordsworth, *Bishop Sarapion's Prayer-Book* [1899].

[5] B. S. Easton, *The Apostolic Tradition of Hippolytus* [1934].

[6] Lietzmann called it a 'pseudo-Ambrosian tract' (p. 17), but J. H. Srawley (*The Early History of the Liturgy* [2nd ed. 1947], 155, and in his revised edition of Thompson's translation [S.P.C.K., 1950]) follows R. H. Connolly in attributing it to Ambrose.

along with the Mozarabic, are characterized by flexibility and variation of wording.

Lietzmann next examines in great detail the salient portions of the liturgy in these four main types: the Syro-Byzantine, Egyptian, Roman, and Gallican. It is impossible within the limits of this article to examine his very full and complex investigations into the offertory prayers, the *anamnesis*, the *epiclesis*, etc., in these various liturgies. But some reference to the words of institution (in Lietzmann's words, p. 24, 'the nucleus of the liturgy of the Supper') will be, perhaps, of most practical interest, and will serve both as an illustration of the reactions of liturgical types upon one another and as a transition to his most important result, the theory of two basic liturgical forms traceable right back to the New Testament itself.

II

Some of us, looking at the present Roman canon, may have wondered about the origin of the words: 'He took bread into His holy and venerable hands, and with His eyes lifted up towards heaven [cf. Mk 6[41]] to Thee, God, His almighty Father . . .' (*accepit panem in sanctas ac venerabiles manus suas et elevatis oculis in caelum ad te, deum patrem suum omnipotentem . . .*).[1] Since similar formulae appear in the Liturgies of St. Mark and St. James,[2] the elaboration is of Syrian origin, which goes back as far as the fourth-century Clementine Liturgy (*λαβὼν ἄρτον ταῖς ἁγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ καὶ ἀναβλέψας πρὸς σέ, τὸν θεὸν αὐτοῦ καὶ πατέρα*).

Again, the Syro-Byzantine type (Clementine Liturgy, Liturgies of St. Basil, St. James, and St. Mark) has the Pauline formula, 'Do this in remembrance of me,'[3] which is missing in the oldest Egyptian rite, the Prayer-Book of Sarapion. Most strongly, however, to be contrasted with Sarapion in this respect is the Hippolytan Liturgy which, while having points of contact with the Syrian type and a somewhat similar formula to that just quoted (see below), is regarded by Lietzmann both as more primitive and as the real basis and pattern of what is distinctive in the Roman type. It has to be remembered, however, that it is possible to over-estimate the importance of Hippolytus. Brilioth is rather in favour of the more primitive character of the Clementine Liturgy in the eucharistic prayer; and besides, the Liturgy of Hippolytus, as a schismatic, is not necessarily to be taken as the norm of early Roman practice,[4] although Hippolytus quite sincerely believed himself to be handing on the genuine 'apostolic tradition' (xxxviii. 2; Easton, *op. cit.*, 57). In one very important respect, it may be mentioned in passing, the developed Roman rite abandoned Hippolytus. His *epiclesis*, universal in Eastern liturgies, which he so powerfully influenced, is lacking in the Roman, in which consecration is effected by the words of institution.

The final formula in the Roman canon runs: 'As often as you do these things, you shall do them in remembrance of me' (*haec quotiescumque feceritis, in mei memoriam facietis*); correspondingly *De Sacramentis* has: *quotiescumque hoc feceritis, toties commemorationem mei facietis, donec iterum adveniam*,[5] and Hippolytus: 'When you do this, you make my memorial' (*quando hoc facitis, meam commemorationem facitis*). The Hippolytan formula, Lietzmann suggests, is ancient Roman material, because 'the apportioning of this text to Rome receives converse support through the survival of the unique concluding formula in the Roman liturgy.'[6] This is a very good example of the reasons which led Lietzmann to attach supreme significance to Hippolytus, and so, from the negative side, is the following feature.

The additional clause *donec iterum adveniam* ('until I come again') in *De Sacramentis* has no parallel in the present Roman rite, though the so-called Ambrosian Liturgy of Milan, after the Roman formula quoted in the preceding paragraph, given in closely similar language, adds: 'you shall proclaim my death . . . until I come again from heaven to you' (*mortem meam praedicabitis . . . donec iterum de caelis veniam ad vos*). This is a transformation (with additions) of St. Paul's admonition in 1 Co 11[26b] into actual words of Christ. The absence of anything of the kind in Hippolytus, the basis of what is distinctively Roman, and more primitive than other representatives of the Roman type, is an instructive example of Syrian influence, for the Clementine Liturgy has: *τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω*.

Bearing in mind Lietzmann's well-known estimate of the Hippolytan Liturgy as the descendant of the Pauline kind of Eucharist and as 'the model of all liturgies known to us from that time to the present day,'[7] we may turn to the

[1] A similar elaboration occurs in *De Sacramentis* (*in sanctis manibus suis accepit panem, respexit in caelum ad te, sancte pater, omnipotens aeterne deus*).

[2] Cf. the emphasis on the pure hands of Christ in the related Byzantine group in the Liturgies of St. Chrysostom and St. Basil.

[3] After the Cup only, so as to refer to both elements.

[4] Cf. W. D. Maxwell, *An Outline of Christian Worship* [3rd revised impression 1945], 22 f.

[5] On this last clause see below.

[6] Lietzmann, 46.

[7] *Ib.*, 261.

very different rite of Egypt as described by Bishop Sarapion. While in Hippolytus the words of institution are the highlight of the eucharistic prayer and echo the Lord's command to repeat the rite in His memory, here the two parts of the institution are separated and only used as Scriptural proof for the meaning of the sacrificial bread and wine as the 'likeness' (ὁμοίωμα) of the body and blood and of the death of Christ. The command to repeat and the character of the rite as a memorial of the Lord and His death are completely lacking. But Lietzmann goes so far as to say that in its original form this Liturgy had no words of institution at all, and therefore no allusion to the Last Supper, as is shown by the lack of an *anamnesis*. If this is so, he rightly asks whether a Eucharist is conceivable at all which omits any reference to the Last Supper and to the death of Christ.[1] What could its origin have been?

III

The first stage towards an answer is found by Lietzmann in the *Didache*, chs. 9 and 10, which he regards, equally with ch. 14, as describing a Eucharist. Certainly there is in the *Didache* no remembrance of the Lord's death, no allusion to His body and covenant blood, and no reference to the Last Supper. Consequently 'we have here a type of Lord's Supper which is unrelated to the Markan and Pauline tradition'.[2] It is clearly connected with Sarapion's Liturgy and explains its deviations from Hippolytus. The second stage is discovered in the fact that in Acts the Eucharist is called simply 'the breaking of bread' (ἡ κλάσις τοῦ ἄρτου Ac 2^{42}; cf. 2^{46} $20^{7.11}$; this expression occurs also in Lk 24^{35}; cf. 24^{30}). In none of these passages is there any mention of the Last Supper, of Christ's body and blood, or of His death. This resemblance to the *Didache* is so striking that Lietzmann saw in Acts the origin of his Jerusalem type of common meal, found later in the *Didache* and later still in Sarapion's Prayer-Book. Lietzmann also brings into the picture the shorter Lukan text (22^{15-19a}, later expanded from 1 Co $11^{24f.}$) because, like Acts, it lacks the eucharistic Cup, laying the chief emphasis on the Bread, and also depicts a meal centred on eschatological hopes. But this account he regards as a purely literary construction (dependent on Mark for some of its expressions), representing no independent tradition and designed to give the same sort of picture as in Acts.[3] Since anything analogous to Mk 14^{24} ('This is my blood of the covenant') is omitted, there is no definition of the Cup as there is of the Bread, which is the chief thing. Lietzmann emphasizes that in the fellowship meals in Acts no wine can have been drunk because none is mentioned, and finds traces of wineless Eucharists in the *Clementine Homilies* and apocryphal Acts. Such an assumption seems unnecessary, and therefore we cannot accept the suggestion that the Cup in the *Didache* is a later intrusion from the Pauline rite into the Jerusalem type of Lord's Supper.

Lietzmann decisively rejected the view that the Last Supper was a Passover meal, and while many would support him in this, he went too far in asserting that the paschal theory has not 'a glimmer of probability' about it.[4] His view that the Supper was a *haburah*-or fellowship-meal, while accepted by many scholars, including F. L. Cirlot,[5] R. Otto,[6] G. Dix,[7] and J. E. L. Oulton,[8] is by no means proved correct, and J. Jeremias[9] has brought strong arguments against it. According to Lietzmann the meal in the Upper Room was the *last* of such *haburah*-meals which Jesus had often shared with His disciples. The features common to the old Egyptian liturgy known to us from Sarapion, the *Didache*, and 'the breaking of bread' in Acts led Lietzmann to his conclusion that they are directly connected, and that 'the breaking of bread' represents the type of Eucharist observed by the Jerusalem disciples as a continuation of the meals they had shared with Jesus in Galilee. This Jerusalem type is characterized by the joyful sense of the Risen Lord's spiritual presence and by eschatological joy, and is quite unconnected with the Last Supper. The non-Egyptian rites lead back to the all-important Hippolytan Liturgy, which is descended from the Pauline type of Eucharist represented by the accounts of the Last Supper in 1 Corinthians, Mark, and Matthew. Of this Lietzmann regarded St. Paul as the real creator, for the essential meaning of the Lord's Supper as a memorial of Christ's death was granted to him by a special revelation (1 Co 11^{23}). This second form of Eucharist eventually prevailed everywhere, even in Egypt, where the old type was preserved

[1] Lietzmann, 197.
[2] *Ib.*, 238.
[3] *Ib.*, 215–217.
[4] Lietzmann, 212.
[5] *The Early Eucharist* [1939], 15 f., 44, 156.
[6] *The Kingdom of God and the Son of Man* [Eng. tr., 1943], 278.
[7] *The Shape of the Liturgy* [2nd ed., 1945], 50 ff.
[8] *Holy Communion and Holy Spirit* [1951], 9 ff.
[9] *Die Abendmahlsworte Jesu* [2nd ed., 1949], 25 f.; cf. my *The Lord's Supper in the New Testament* [1952], 15 f.

for a time because St. Paul had never visited that country.[1]

This distinction between two kinds of Eucharist with different origins is very questionable. It is probable that the command to repeat the rite formed part of the tradition received by St. Paul,[2] and that remembrance of the Lord's death formed an essential element in the Palestinian as well as in the Pauline Hellenistic churches. This is all the more likely to have been the case if the Last Supper was a paschal meal, because the Passover was especially characterized by the element of remembrance. Cullmann regards the Last Supper as the common origin of both types of Eucharist, if indirectly in the case of the Jerusalem type ; [3] and, while accepting the principle in studying the liturgies of working back from the later to the earliest sources, enters a *caveat* against the danger of trying to find the later developments at least in germ in the earliest period.[4]

Lietzmann's basic conclusion, then, that right from the beginning there were two quite distinct kinds of Eucharist (' Mass and Lord's Supper ') is untenable.[5] Nevertheless, *Messe und Herrenmahl* remains and will remain a classic, magistral, and indispensable study of the growth and development of the central act of Christian worship.

[1] Lietzmann has not been alone in differentiating between two varieties of Eucharist ; for references see book mentioned previously, 57 f.

[2] See now especially O. Cullmann, *La Tradition* [1953].

[3] *Early Christian Worship* [Eng. tr., 1953], 17 n. Cf. R. D. Richardson who, in his introduction to the English version of Lietzmann's book (p. xxi) points to the impression created by the Last Supper which ' must have been such that Christians could hardly have excluded its moving memories from any solemn occasion on which they broke bread together, so that a fundamental unity belongs to all the Supper-rites practised from the beginning.'

[4] *Ib.*, 8.

[5] For a discussion see *The Lord's Supper in the New Testament*, ch. 5.

Religious Education

Teaching the Gospels

By Miss Margaret Avery, B.A., S.Th., London

All Christian teachers are agreed that in any syllabus pride of place must be given to the Gospels. Christianity issues from the impact made by Jesus upon His contemporaries and whatever else the syllabus includes it must provide for a vital presentation of His life and teaching.

The teacher's task is not an easy one, but it is easier than it was. In the first place the Gospels have passed through the fires of criticism with enhanced prestige, and although many problems remain a consensus of opinion has been reached on their basic authenticity. Attention is focused on what the Gospels actually say, on exegesis and theology. It is no longer suggested that we should tear out of the Gospels all that is strange and mysterious and try to make sense by patching up the rest. We have to find Jesus Christ through the memories of His friends and the experience of the Primitive Church. Not everything is recorded as a modern Christian might have set it down, but we now see that the presuppositions of the twentieth century may not be read back into the first. Form Criticism has helped us to appreciate the oral tradition behind the Gospels and by sorting out the materials of which they are composed to get nearer to their earliest forms. Possibly these new techniques have sometimes run to seed like ' activity ' methods in the classroom, but we can now use the researches of Form Critics without having to believe that the popular assemblies of the Early Church wrote both the words of Christ and the story of His life.

Another factor that makes our task easier is the change in the attitude of science and philosophy to religion ; a dogmatic materialism can no longer dismiss as phantasy every phenomenon that cannot be tested in the laboratory and reduced to a formula.

A third factor is the advance in educational technique which is our main consideration here. Many Christian teachers have given much thought to the presentation of the Gospels to their pupils ; there has been much creative experiment ; and professional literature and visual aids are available as never before. In all this variety a consensus of opinion is emerging on certain fundamental points.

One thing we are recovering is a respect for sound knowledge. There is no antithesis between working hard at a subject and enjoying it. The false attitude to work so general to-day has induced the fallacy that really *knowing* what the New Testament says is incompatible with deriving from it the maximum of religious value. So learning by heart went out of fashion and a Gospel was 'spoilt' if studied as a subject for examination. In teaching the Gospels should not our main aim be to see that our pupils know the text? No amount of 'introduction' and 'background' can take the place of getting down to what the Gospels say. Probably we should make more use of modern versions. The Rieu Penguin, *The Four Gospels*, costs only 2s. 6d. and has an excellent introduction as well as a very good translation in modern English. One of our difficulties is that when we set a class to study one of the Gospels we find that they half know the story: the freshness has been lost and no real grip of the incident or teaching gained. The remedy for this may be a new approach through a vivid presentation of the background or individual research leading to written work or group work resulting in a written record or as a basis for discussion.

If a Gospel is studied in the Lower Forms of a Secondary School, I think the pace should be fairly quick. Some passages of teaching or healing stories could be omitted with slower forms so that the pace is kept up and the outline of the story remains clear. St. Mark's Gospel could be begun in September and finished by the end of the Spring Term, with an interlude in December for the study of the Christmas stories. In a more intensive study at a later stage probably the best method is to read the book right through, then study it in sections in the order of the text, then gather up themes for essays or discussion (for example, the conflict between Jesus and His enemies, the meaning of discipleship, the character of Jesus, the response of others to Him). What kills any book is going over the same ground in the same way.

Another mistake, I think, is to present too early the more difficult sections of our Lord's teaching. The Beatitudes, for instance, need a profound and detailed treatment as late in the course as possible, though they might have been memorized at the Junior stage with the minimum of comment. In my experience 'explaining' the Sermon on the Mount is a very difficult task: possibly it should either be allowed to make its own impact or be handled with extreme care and much preparation. The phrase 'Kingdom of God' is equally difficult and to it, I think, the same treatment applies. The Nature Parables on this theme may be heard early in the child's school life (for example, between seven and ten) as stories, but laborious explanations usually lead to a confused impression that the Kingdom of God is a place where the good go when they die. What impression is 'The Labourers in the Vineyard' likely to make on ten-year-olds with their ready cry of 'It isn't fair'? Even adults find it difficult to grasp the point—that the Kingdom of Heaven is more like a family than a Trades Union. On the other hand, even the smallest child can appreciate the Good Samaritan's 'good turn.'

The use of background knowledge is essential to vital teaching. Often some quite insignificant detail will bring a story to life, such as the fact that ambushes were laid along the Jerusalem-Jericho road during the Jewish-Arab war and unfortunate travellers shared the fate of the victim in Jesus' story. Still more important is the understanding of Jewish ways of thought and speech, of the apocalyptic background and the use of paradox and hyperbole. Anglo-Saxon literalness and the habit of under-statement, no less than ignorance of Biblical customs, may make us miss the point. The saying of Jesus about 'hating father and mother' needs to be so interpreted that children understand the demand for uncalculating obedience without taking the words quite literally. All kinds of practical work, reading up the background, making pictures or group models or seeing such films as 'Two Thousand Years Ago' may bring the scene to life.

Two things are still more important. The first is a balanced presentation of the character of our Lord. All too often He remains either a magician or the effeminate figure of Victorian church windows. The richness and variety of His humanity as well as His limitations as man need to be seen freshly and frankly. St. Mark tells us that at Nazareth unbelief checked His work. The language of devotion stresses His kindness and compassion: the Gospels also reveal Him as authoritative and imperious, stern and uncompromising, passionate and challenging, intellectually brilliant, gifted with poetry and irony, balanced and sane yet mysteriously 'other'—and here the Fourth Gospel must play its part in the total impression.

Finally, the Gospels must be related both to the Old Testament and to the story of the Church in the Acts and Epistles, as the middle act in the drama of revelation and redemption. An interesting study for Sixth Forms and students is the exploring of great key words—like covenant, law, mercy, spirit — throughout the Bible (see *A Theological Word Book of the Bible* [S.C.M.]). It is impossible to study the Gospels without becoming deeply involved in Christian doctrine.

Imitatio Christi

By the Reverend W. F. Lofthouse, D.D., Woodstock

The most widely treasured of Christian devotional books, the *Imitatio Christi*, has set imitation as the mark of all endeavours after the Christian life.

> What may thy service be?
> Nor name, nor form, nor ritual word,
> But simply following thee.

To 'walk as Jesus walked below' has been the aspiration of pious souls in every age. What would Jesus do? is the one question, many would say, which the Christian needs to ask.

Such a view of Christianity is universally attractive. Attention to the Sermon on the Mount will liberate us from all the perplexities of the Pauline Epistles. A set of rules to obey and a picture of its author are all that we require.

Unhappily the oaken staff when we lean on it becomes a broken reed. The Palestinian simplicity of those ancient rules has long been driven out of existence by our modern life. What is there in common between the hopes and problems of the Galilean peasant and the operations of the Stock Exchange, Downing Street, or Transport House? We cannot deal with a whole world shouting *Weltmacht oder Niedergang* as we might deal with a village bully. Yet, as we have been reminded by Th. Süss, in a recent number of the *Theologische Literaturzeitung*, both following and imitation must be taken seriously. They lead us back to the New Testament itself. 'Follow' is the word of Jesus, both in the Synoptics and the Fourth Gospel; its use in the closing episode of that Gospel could hardly be more impressive. 'Imitate' is a Pauline word, the more noteworthy when we remember that the world in which most of his converts lived was almost as different from Palestine as is our own. And following and imitation are linked together in the familiar idea of a copy or example.

What is significant in these references to conduct is that conduct is not simply a matter of morals; it is tied up closely with the believer's relation to Christ. In ethics as such, the New Testament writers take no interest. There is certainly very little to suggest that they were working out an *Interimsethik*. Nor do allusions to the speedy Second Coming appear as a rule in the sections of the Pauline Epistles dealing with conduct and daily life. Conduct always suggests rather the memory of the great Exemplar, even in 1 and 2 Thessalonians. Nor is the importance of conduct ever pushed aside by the thought of mystical union with Christ, either 'faith-mystik' or 'love-mystik.' Freedom there is, but no suggestion of 'love God and do what you like.' On the contrary, the nearer a man is to Christ the more scrupulous will be his devotion to every other object of Christ's love.

But let us now turn to the actual usage of the New Testament. Following Christ, save for one reference in the Revelation, is confined to the Gospels—to the demands made by Jesus on the Twelve, and then on a wider circle. In most instances it is the physical accompaniment that is contemplated, which the disciples carried out, though not, it would appear, continuously, through the ministry. The moral consequences of this following are not generally emphasized; but following clearly meant a definite breaking with old ties (Mk 1^{18} 10^{28}). In the Old Testament 'follow' or 'walk after' is often used for obedience to a set of rules; but where the Old Testament stresses the rules the New stresses the leader.[1] In view of the limited provenance of following Christ in the New Testament there would seem grounds for doubt as to the legitimacy of its popular extension to obedience to a Christian rule. There is, however, one passage which definitely suggests the wider outlook (Mk 8^{34} and parallels). 'Coming after Christ' does not mean simply walking in His train into the glories of the Kingdom; it means 'denying oneself' and 'taking up one's cross.' To deny (a stronger form of the verb found in Mt 10^{33} and Mk 14^{68}) means to disown, treat as of no account. To take up one's cross could not at the time be understood as a reference to Calvary; but every bystander had seen processions of criminals on the way to crucifixion who had thus broken with the old life completely and tragically. To follow Christ is thus to leave the old world and enter a new one. In the Fourth Gospel the verb appears to connote the union of physical accompaniment and personal submission, in varying proportions from Jn 1^{37} to Jn 21^{19}.

Imitation as a mark of discipleship appears only in the Epistles, and its use is at once varied and rare. In one passage (2 Th $3^{7.9}$) Paul tells his followers to imitate 'us'—himself and his apostolic

[1] The idea of 'following the gods' is not unknown in classical Greek, though the verb commonly used is not found in the New Testament. But there is a world of difference between Zeus as a guide, and the Shepherd of Ps 23 or of Jn 10.

companions (cf. He 6^{12} 13^{7}). In 1 Co 4^{16} Paul writes 'imitate me' (cf. Ph 4^{9}); and in 11^{1} 'imitate me as I Christ.' In 1 Th 1^{6} 'ye became imitators of "us" and of the Lord,' and (2^{14}) of the Judean churches. In Eph 5^{1} the copy is God Himself; in 3 Jn 11 Gaius is told generally to imitate what is good.

It is instructive to observe the form which this imitation is to take. The Thessalonians are to imitate the Apostles in their quiet and orderly life, with no 'adventist' excitements. The admonition to the Corinthians is general, though with a reference to the Apostle's disinterestedness. The earlier mention of imitation to the Thessalonians recalls the steadfastness under suffering which the converts copied from him and were themselves copied by others. The imitation of God means, from the context, the reproduction of the self-sacrifice of Christ.

All this affords but a slender Scriptural basis for Thomas à Kempis. The specific imitation of Christ is only emerging from the suggestion—it is hardly more—of the Christian life as involving a reproduction. Paul's evident reluctance to press home the idea was strange in one who dared to say 'I have been crucified with Christ'; I have myself ceased to be alive, or, more briefly, 'life for me is Christ!' He is readier to put himself forward as a model to others. The reason can only be that Paul's thought habitually moved in another sphere. The ambition to copy a pattern, to reproduce what he had been shown, was left behind for something else. Indeed, the indecision with which he speaks about the various models —himself, the churches, Christ, God—shows that his mind was turning about some other pole. Before we go on to consider this, we may pause to note another New Testament presentation of the problem.

The most touching instance of this is found in Christ's words in the Upper Room. 'I have given you an example, that ye should do as I have done' (Jn 13^{15}). The immediate reference here is His action with the basin and the towel; but He passes at once from the action to the attitude—'I have played the part of an attendant, a house-slave, to you; so must you to each other'—a fitting introduction to the insistence on mutual love in what follows. The First Epistle of Peter uses the same word, but carries it further; the mutual love of Jn 13 is not forgotten (1^{22}) but the example is to be followed out in Christ's meek endurance of shame, and the horrors of the Cross ($2^{20ff.}$). It is the attitude again, and not the mere act, however noble, that counts. The other references move on a lower level: the suffering and endurance of the prophets and of Job (Ja 5^{10}); Christ made me an 'antitype' of future believers (1 Ti 1^{16}; cf. 1 Co 4^{16}); Titus is to be a 'type' of good conduct (Tit 2^{7}) while there are evil examples to be shunned (He 4^{11}).

That is all; but it is clear that none of the writers contemplate a collection or set of moral habits, as suggested in Aristotle's *Ethics* (ii. 6), where we may find guidance in cases of perplexity from some person of sound judgment. We are dealing in each case with an integrated character, which is ultimately that of Christ Himself. Each action is no more than a footprint from which we can identify the whole Hercules. The phrases 'follow Christ,' 'imitate Christ' are there, but in each of the two the noun is far more important than the verb; and the more we fix our attention on the noun, the more clearly the verb is seen to be transformed, while the general idea of Christ-like conduct becomes not less but more insistent.

Th. Süss, in the paper already referred to, calls attention to the distinction between the Platonic and Augustinian emphasis on being, and the Aristotelian and Thomist emphasis on activity—is not the supreme reality *actus purus*? The distinction is important, though seldom consistently maintained in philosophical theology. It has had disastrous results from time to time on the conduct of Christian communities; but it is hardly relevant to the simple yet profound conceptions of the New Testament. God is 'He that is, and was'; but He is known by His deeds, from the crossing of the Red Sea to the garden of Joseph of Arimathaea.

The portion of space given to conduct in the New Testament books is often overlooked by those who think of them mainly as a manual of doctrine. To turn first to the Epistles. James deals almost wholly with problems of conduct. First Peter contains directions for the behaviour of the several classes in the Church, and every paragraph keeps the practical needs of his readers before him. Paul, so far from adding a few ethical appendices to his letters, writes as if he knew that Christian character and conduct would be of chief interest to his readers. In Romans this interest in conduct, good and bad, is equally clear in the first three chapters and the last four. In First Corinthians doctrine itself arises out of questions on conduct raised by the Church. Nearly a third of Galatians, half of Ephesians, and large parts of Philippians and Colossians are similarly 'concrete.' In these 'letters to young churches' the author never forgets the pagan sins from which his converts have been rescued and against which they still need the most impressive warnings, or the need of harmony in the new society which is impossible without the most rigid self-control, a need of which the author of the Pastorals is equally convinced.

Behind the Synoptics lie Q and M; but behind

these is a common tradition, the teaching and the practice of the infant communities—*halakhah* and *haggadah*—going back to days immediately following Pentecost. At the centre is the figure of Jesus, unique and yet combining opposites with a naturalness which is far beyond the inventive powers of the servants of the tradition. With an unlimited self-confidence, self-assertion, and self-abnegation, Jesus is depicted as master of every situation, from the lake-side to the Temple, from the Cross to the quiet scenes of His risen appearances. The Fourth Gospel, instead of lingering on the details of the Synoptic narration, concentrates on large incidents and subjects of discourse; yet it gives the same impression, especially in the strikingly detailed narrative of the Passion—from the literary point of view an almost incredible achievement.

Books on the 'Ethics of Christianity' or of Jesus, have busied themselves for the most part with the two great commandments of love to God and love to neighbours, or enemies. It is natural to look for the essentials or the differentiae of Christian conduct in these two majestic precepts. But they are not distinctively Christian; they are both quoted from the Old Testament, from Dt 6^5 and Lv 19^{18}. Only on one occasion are they quoted together (Mk $12^{30f.}$ and parallels); elsewhere the substance of the Decalogue is quoted apart from the first of the two (Mt 19^{19}). Some parallels, too, can be found in certain Stoic writings, and in the 'golden rule,' leaving the Christian apologist to argue, in a rather undignified fashion, that the Christian form is superior to the rest.

A further difficulty is occasioned by the fact that this 'love' is nowhere explained or exemplified in the Synoptists, except indirectly in the Parable of the Good Samaritan. Indeed, the verb is not elsewhere found save incidentally; while the noun only occurs in two places where nothing can be learnt as to its deeper meaning (Mt 24^{12}, Lk 11^{42}).

In the Fourth Gospel the verb rather than the noun is in use—of the mutual love of the Father and the Son; the love of the Father and the Son to men, and their response; and of the love of the disciples to one another; but when applied specifically to human conduct it is manifested either in obedience (Jn 14^{15}) or in sacrifice—laying down one's life (Jn 15^{13}); and it is only when we compare it with its much more vivid use in the Pauline Epistles that it is gradually revealed as the passionate resolve—a duty rather than a deep-seated sentiment—to employ all means to serve the highest good of the beloved object.

If, however, in the Synoptic tradition of Christ's teaching love is little more than the centre, though generally misunderstood or neglected, of the old law, there is ample material for the construction of a general norm of conduct which was as unfamiliar to the outstanding type of Gentile formulations as to the Jews. Its outlines can be clearly seen in the Sermon on the Mount, to which the four other didactic sections of the First Gospel really serve as commentary. They could be confidently gathered from the Second Gospel, if this were our only source. The same could be said of the Third Gospel, with its characteristic emphases.

The type can be described under five heads, each of them closely related to and springing out of the rest, and each of them illustrated by the Synoptic picture of Jesus as shown in His actions. We may begin with Sincerity, as shown in the continuous attack on the religious showmanship of the Pharisees, and their contempt for the verdict of the Father who sees in secret. This is inseparable, secondly, from the Obedience which seeks no external or adventitious reward; it is an end in itself. Third, Pity for the under-privileged (to use our modern term) will make an immediate and irresistible appeal, an appeal so strong that the mere possession of wealth will make a rich man uncomfortable. Fourth, by the side of this compassionateness and self-forgetfulness, self-pity, self-assertion and resentment are choked; the disciple has neither time nor interest to maintain or secure his own present position or his future advancement. In fact, fifthly, he will deny or disown himself; into that whole area of life when we 'confess ourselves' or stand up for our own interests he will never enter. Whatever losses result from such an attitude he will welcome. His one thought is to confess his Master and his Master alone.

This type has often been described, notably in Seeley's *Ecce Homo* and Harnack's *What is Christianity?* And it has often been criticised as 'humanism,' untrue to the spiritual or the mystical element in the Christian faith. The cynic, too, may whisper that any reason for discounting such unwelcome demands will gain attention. But it is more to the point to remember that humanism, as it is generally understood, is the last thing that can be discovered in the Synoptic picture. This is, firstly, because everything is directly referred to the 'Father in heaven.' There are no moral rules or duties in the Gospels; every precept flows from the will of the Heavenly Father. And, secondly, because the Father, who commands, also sustains, preserves, and crowns with His approval and His joy.

In short, in the Gospels the conventional distinction between morals and religion as the two poles, as it were, of the good life, disappears. Nothing can make this clearer than to turn from

the didactic portion of the Gospels to the central figure. Jesus never claims or enjoins imitation save in the one possible exception in Jn 13; yet those who heard the precepts could not but notice how all the five aspects we have mentioned were illustrated by the conduct of Jesus Himself. At every turn, He is conscious of His Father's presence and bidding, until, in the crowded hours of the Passion, when everything was done in fulfilment of prophecy, those who knew their own Scriptures could not but remember the picture of the 'Servant of the Lord' in Is 53, who when He was reviled, reviled not again. Indeed, the continuous reference to the Divine will and power contributes not so much a sixth aspect as the rationale of the whole. He sends His messenger, winnowing fan in hand. His servants must be ever on the watch; the unforgiving can never hope for forgiveness; there must be no limit to giving, and no concession to lust. His subjects will always be in a minority; no more, in the eyes of men, than a little band of children, but their humility is clothed with the courage and passion of men who had been with Jesus.

At first Paul, like the Johannine writer, surprises us by his independence of the Synoptic tradition. Next, we find him relying, in a few instances, on dominical precepts like the well-known 'it is more blessed to give than to receive,' or on certain directions to the puzzled Corinthian Christians. One can find the same thing in James and in Hebrews. But it is only when we set side by side his more didactic passages that we can see how, whether he was acquainted with the source of Mark and Q or not, he has before him what is really the same pattern. The Christian converts move in a society far more corrupt and revolting than anything in the provincial life of Galilee or Judaea; but the prohibitions are the same—against wrangling, envy, malice, hatred and greed; and the injunctions to forbearance, good temper, kindness, readiness to forgive, and to yield all that could help another's need read like Matthew's didactic sections carried over to Rome and Corinth—Christ walking not by Gennesaret but by the banks of the Tiber. The kernel of 1 Co 13^{4-7} is a portrait, though not complete, of Jesus as men knew Him.[1]

A bourgeois ideal? Paul knew better. He thought no more of categorical rules of conduct than did his Master. Behind every precept is an incentive, or a reason, and this is nothing but what the believer has received, or is meant to receive, from Christ (1 Th 4^{2} $5^{9.18}$, Ro 12^{2}). It is 'walking by the spirit' that curbs sensual desires (Gal 5^{16}). The disciples have 'learnt' Christ (Eph 4^{20}). The husband's duty towards his wife is drawn directly from the relation of Christ to the Church (Eph $5^{25ff.}$). Harmony in the Church is based on the highest considerations of what has been done for us, as well as before us, by Christ (Ph 2^{1-11}; we may also note the pregnant 'therefore' in Col $3^{5.12}$).

But Paul goes further than this. His appeal rests not merely on what Christ has done for us, so that we can reproduce it; nor is it simply that actions result from attitude or conduct from character. It is rather that what happened to Christ happened *in* Him and therefore happens in His disciples. In their baptism His death was re-enacted. It was a death to sin, as He Himself had died unto sin; and in His resurrection they were raised into a new life of being right with God (Ro 6^{11}). The change corresponds to the new birth of Jn 3; but both Apostles are clear that conduct is more than the product of our good wills; it flows from what we are; it is a function of the new existence of the converts, in whose birth pangs Paul himself had his share (Gal 4^{19}). We do what Christ has done for us; He does in us what He has done Himself.

It thus appears that both following and imitation (*Nachahmung* and *Nachfolge Christi*) are peripheral rather than central in the New Testament presentation of the life of the disciple. As elements in the Christian life they have both been felt to be essential in every age. We cannot imagine an idea of the Christian life to which they would be foreign. Why then have they fallen out of focus, so to speak, in the language and, it would appear, the thought of the New Testament? If they had been regarded as central, they would soon have been antiquated. The actual response of Jesus to the circumstances and peculiarities of the first decades in Palestine could not have been reproduced subsequently or elsewhere. And if the attempt had been conscientiously made, it would have left to the Church either a new 'gramma' or written code, of which indeed traces occur in early Christian writing, like the Didache or Barnabas, or else in some form of docetism or gnosticism such as the Christian leaders had to face from the second generation onwards.

But the true answer to the question lies in the fact that both following and imitation, pursued by themselves, are inadequate descriptions of the disciple's relation to his Master. That relation cannot be expressed by an attempt to reach or to reproduce something, however majestic, presented

[1] This may be illustrated by comparing the list of 'works of the flesh' in Gal $5^{19ff.}$ with the list of what defiles a man in Mk $7^{21f.}$—a short and it would seem early table of sins inserted in what was thought an appropriate place in the Gospel. Of the fifteen sins in the former, as compared with the thirteen of the latter, only two appear in both by name; in the actual type of ill-conduct the two lists are identical.

from the outside. The growth in grace is a growth from within outwards. The disciple is transformed by the renewing of his mind (Ro 12^2).

This new type dominates the imagination of every writer of the New Testament. It was not, to them, the result of philosophical or even practical reasoning. It was a revelation. It had been seen and handled (1 Jn 1^1). It was as different from the philosopher-king of Plato or from Aristotle's lord of the high soul as it was from an eighteenth-century ideal of benevolence or duty. To human eyes, with its mingling of the loftiest with the most contemptible, it was sheer perversity (1 Co 1^{23}). But it was the will—nothing less—and work of God. Yet, though it is felt to grow of itself, like a plant (Mk 4^{28}), it needs continuous cultivation by human energies until the end is reached and the completed pattern is seen. But this is not a human imitation of a Divine copy; it is God's reproduction of Himself within the heart of man; and we shall at the last be like Him because we shall see Him as He is (1 Jn 3^2).

In the Study

Virginibus Puerisque

But It Won't Go!

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'For the love of Christ constraineth us.'—2 Co 5^{14}.

An Uncle of ours has just made us a present of a clock. It has a very attractive oak case and its dial is bold and clear. When Uncle offered it to us, he told us all about its virtues and how well it looked on the top of his bureau. So I was the more puzzled to know why he was giving it away. I soon found out. When we got it home, we found that it wouldn't go! You just could not wind it up: the winding mechanism sprang back as soon as you took your finger away from it.

So one night we set to work on it. We took the works out of the case. I waggled the balance wheel and that seemed all right. I tried the gearing and that seemed all right. But the clock wouldn't go. Every time I wound it up a great snake of spring shot out of the works.

Then I spotted a tiny metal hook. I flicked it round with a penknife and it engaged on a cog-wheel. When next I wound the spring I found that the hook caught the cogs and prevented the spring from uncoiling again. That hook (it is called a 'ratchet') was the secret. It 'constrained' the power of the spring and forced it to do its proper job. A tickle of the balance wheel, and the clock began to go.

Seven miles from where I live is Crewe Station. Sometimes I see dozens of monster locomotives waiting by the engine sheds for their long hauls to London and to Scotland. Huge things they are, weighing as much as a hundred and fifty tons each. And they stand there, quietly hissing with steam, but not moving an inch. But when a driver climbs into the cab of one of them and moves the regulator, all the power of that escaping steam is directed into the narrow cylinders by the bogie-wheels which house the pistons. And then, when the steam is 'constrained,' the huge machine begins to move forward; and I know it will soon be roaring along at eighty miles an hour, trailing a heavy train of fifteen coaches. It will be going then all right!

In our text Paul is saying that we Christian people are controlled, just as the spring of my clock is controlled by the ratchet, and the steam in the locomotive is controlled by the cylinder. But what 'constrains' us is the love of Jesus. It is an interesting word. Paul used it when he wanted to tell his friends at Philippi that he was caught between his desire to serve Christ in heaven or in their little church. He was sure that Jesus was directing his life for him.

So it has been with many other folk. Fridtjof Nansen, a great Norwegian explorer, loved to be making his way into the unknown North in his Arctic ice-breaker. But when he learned after the First World War that hundreds of thousands of men, women, and children were homeless and hungry in Europe, he felt that love for Jesus made him leave the North and work in Europe until thousands had been found homes and happiness.

George Tomlinson started life as a cotton weaver; but, when he thought that God was calling him to be a minister, he got up at 1.30 each morning so that he could do four hours' reading before starting his day's work at the mill. But he was not accepted for the ministry. Some men grow bitter when that happens, but Tomlinson merely said, 'I thought the next best thing to being a parson was to serve my fellow-men in other ways.' He served them so well that at last they asked him to become Minister of Education to ensure that your schools should be the best they could become.

These men's lives began to 'go' when they let the love of Jesus 'constrain' them, and they were more powerful for good than ever they thought

to be. Will you let your life be controlled by Jesus too? If you do, you will become a power for good in God's good world.

Hold Fast That Which Is Good

By the Reverend Hedley Shearing, B.A., Guildford

'Hold fast that which is good.'—1 Th 5^{21}.

I heard the other day about a Harvest Thanksgiving Service at which the boys and girls had been asked to hand in their gifts to their minister, who stood ready to receive them. And they were asked not only to bring a gift in their hands but also to bring as well something in their heads and their hearts—a text from the Bible which they were to recite when they handed in their other offering. Well, there were some lovely gifts and some good texts to match—texts such as 'Freely ye have received, freely give,' and so on. But towards the end of the procession came a small, curly-headed boy clutching a large red apple. And when it came to his turn to hand in his gift he just wouldn't let it go. 'Come on, laddie,' said the minister, 'let's have your gift now, and what's your text?' The little boy looked up at the clergyman, tightened his clutch on the precious apple and said, 'Hold fast that which is good.'

'Hold fast that which is good.' How many good things in life there are worth holding on to, aren't there? And there's one thing that many people are letting go these days, but it is, I feel quite certain, one of the best things to hold on to and that thing is the *truth*. I once knew some one who told me that when he was a young lad he was sent to a boarding school. It was rather a rough school and he was rather a shy little boy. But there was something which saved him from being quite unhappy and that was that one of the masters was very kind to him. He used sometimes to invite him to Sunday tea and at other times let him sit in his room and look at his library. And one day as he was sitting there the master said to him, 'Now, my boy, it's the end of term and I'm very busy. I wonder if you could help me by adding up these accounts for me.' Unfortunately the boy was very shaky at arithmetic. He fumbled for a time with the figures as best he could but long before he'd finished the master said, 'Well, have you managed it for me yet?' And my friend, blushing deeply, said, 'Yes, sir,' knowing all the time that everything was really left in a muddle with some answers to the sums almost certainly wrong. Well, holidays came, and the school broke up and every one went home. And all the time the boy felt so worried and ashamed at what he had done. As it wasn't term time he couldn't go and make a clean breast of it straightaway, but one thing he could do. He could write a letter and explain everything. Well, he wrote his letter and the matter was all cleared up. And years afterwards he told me that the posting of that letter was a turning point in his life. 'If I hadn't done it,' he said, 'if I hadn't stuck to the truth, I believe that from that time I should have got farther and farther away from everything good and true.'

So, boys and girls, hold fast to the truth. Hate all deceits and shams. And if you want help in your efforts to be truthful, then be very regular in your daily prayers.

Then one more thing. Hold fast to *good manners*. 'Please' and 'I'm sorry' and 'Thank you'—what good and splendid words they are. Of course, good manners are an affair of doing as well as talking.

'Yes,' you may think, 'it's all very well telling us to hold fast to good things like truth and thankfulness and so on, but it's jolly hard to do that sometimes.' Yes it is. But that's where your church comes in, you know. Hold fast to that and you'll find it much easier to hold fast to so many other good things and your lives will be fruitful and golden like the harvest fields.

The Christian Year

Tenth Sunday after Trinity

The Material of the Spiritual

By the Reverend Harold G. Newsham, M.A., Hartford, Conn., U.S.A.

'Now there are diversities of gifts, but the same Spirit.'—1 Co 12^{4}.

The mistake of the Christians in Corinth, which greatly disturbed Paul in his day, is one against which we stand in constant need of being warned. In essence it is this. Because of our weakness for biting at the bait of the obvious—a dangerous reflex we share with the cod and the flounder—we tend to acclaim certain kinds of talents, aptitudes, and skills, and to hold others in less esteem and regard.

This weakness of ours has had mischievous results in social life. It led, for instance, to the social cleavage which honoured the scholar and demeaned the shopkeeper or the manual labourer; which stratified the common weal into the upper, the middle, and the lower classes; and then further refined these, as Marquand has pointed out, into the upper upper, the middle upper, and

the lower upper; and even the upper lower, the middle lower, and the lower lower.

So, too, in the Church. This remarkable facility of ours for noticing differences beneath our noses has led Christians to enthuse over certain kinds of service in the Church, and certain distinctive religious aptitudes and gifts, while being lukewarm, if not altogether indifferent, to others.

All this, said Paul in effect, is dangerous nonsense. And still more dangerous, he warned, is the way in which we think of some kinds of service in the Church as being less or more spiritual than other kinds. Of all the words in our religious vocabulary in need of careful definition and cleansing from vague pietism, this word 'spiritual' is among the foremost.

1. It is commonly said amongst us, is it not, that a minister of the gospel is especially concerned with spiritual things. He is called upon to preach, to interpret the Scriptures, to lead his congregation's prayers, to be available to his people in all the occasions of life when they need to consult him. When a man gives evidence of some gift in these matters he may be solemnly set apart for the Christian ministry, and it may truly be said of him that he is endowed with a spiritual gift.

But, in the wisdom of the Creator, it often happens that men gifted in such a way are quite ungifted in other ways. They may, for instance, have little aptitude for management or administration, no flair for details of business. Or, if they have, it may well be they should be spared its exercise and development. For others may be gifted in a special degree with such a talent. They can organize; they can deal in a masterly way with those matters which, if mishandled or neglected, would soon mean there were no pews in which the devout could worship without rain besprinkling their heads and draughts disturbing their devotions. Now which is the spiritual gift? The aptitude for leadership in worship? Or the aptitude for management?

Which is the spiritual gift—the power to see visions, and in music, paint, or speech fire a people's soul with high desire? Or the power to take another's dream, and plan the laborious and slow translation, line upon line, into some new building, or some advance in legislation, or some emancipation for humankind?

2. Paul, as I understand him, would say: 'The question is ill advised. There are diversities of gifts, but they are all alike important; they are all alike necessary; they are all manifestations of the one Spirit; they should each value and honour the other.'

For if it is the one and the same Spirit behind the gifts, then we do wrong to call some gifts and aptitudes more spiritual than others. Far more important than the particular gift or capacity is the spirit in which that gift is being exercised. Here is the decisive distinction between the spiritual and the secular.

Perhaps it is impossible altogether to avoid distinguishing in common parlance between the spiritual and the material, the temporal and the eternal. But we need to be on guard. The distinction is a hazardous one. The only spiritual we know in this life comes to us in and through the material. The only eternal comes to us in and through the everyday. The spiritual is what stone becomes when chiselled under the constraint of a vision. The spiritual is what rags and wood pulp can become when fashioned into a noble book. The spiritual is what mortal flesh can disclose when it has had the 'Light of the World' shining on it through the lengthening years. Frankly, I am afraid of any easy distinction between the material and the spiritual, the secular and the religious. God's universe is not so to be split asunder. Every mountain, every tree and flower and sunset and snowflake, proclaims the material as the vehicle of something more. And it is a towel, a loaf of bread, a cross of wood, that have disclosed to us the central truths of our Christian faith.

3. Let us then become persuaded in our own minds of the far-reaching implications of Paul's words: 'There are diversities of gifts, but the same Spirit. Diversities of workings, but the same God.'

Let the man of business understand that his activities can be not a whit less spiritual than those of the ministry. Let the ministry understand that the pulpit is not protected by the magic of its shape and situation from being a less worldly place than a stage or a counting house. Let the members of the Church be fully persuaded that whether one can lead in worship and another can keep the accounts; one can record the minutes and another can sing with glorious voice to the praise of God; one can bring gifts of leadership, and another can offer but the gift of a friendly greeting to his neighbour, or the constancy of his presence; these can all be spiritual gifts between which it is not ours to discriminate.

It is not the so very different stuff that a Bishop handles in comparison with a Banker or a Builder or a Baker that determines the more and the less of the spirit. It is the secret motives of the heart that are the determining factor. So the priest may be profane and the policeman may be consecrated.

4. Brother Lawrence said that our sanctification does not depend upon changing our works, but in doing that for God's sake which we commonly did for our own.

And Weatherhead has memorably said this: 'God called Peter from a fishing business and Matthew from an office; and Chalmers from a plough and others of His honoured missionaries and ministers from mills and farms. But, if the world is going to be filled with the glory of God, He must have His ministers *in* all those places and not only called from them.'

So is it with the Church of Jesus Christ. A Church of Jesus Christ is composed of men and women with as widely divergent gifts and skills as we differ in height, in girth, in colouring, in temperament, and disposition. That Church will be strong and the Kingdom of its Lord be glorified wherein all desire to do with all their might for Him that which a manifest need and a personal ability has called them to endeavour.

One such there was, in a congregation I knew, who was completely deaf. Not a note of music, not a word of the service, could ever get through to him. But he was never missing from worship. Unobtrusively in his pew he would read the hymns, read a passage of the Scriptures, and during the sermon—though none but those very close to him perceived it—he would repair hymn-books which had seen better days. And this he did, come rain come shine, because, as he put it, 'He wanted to show the side he was on.' His was a spiritual gift to the Church which many of us, whether in pulpit or in pew, in official or unofficial positions in the Church, may well pray God to enable us to equal.

ELEVENTH SUNDAY AFTER TRINITY

The Snare of Pride

BY THE REVEREND PROFESSOR NORMAN H. SNAITH, M.A., D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS

'Ye shall be as God.'—Gn 3^5 (R.V.).

The ancient Greeks called it *Hubris*; the modern Jew calls it *Chutspah*; the Old Testament called it *Ga'awah*, but we moderns have no word for that Pride of Man whereby he seeks to set his 'throne above the stars of God.' For man creates God in his own image. It is his own self that he falls down and worships. The Bible word is sin, the *pesha'* of the prophets, but our English Bibles themselves bear witness to our blindness, because there the translation of *pesha'* is 'transgression,' when it ought to be rebellion, rebellion against God, and man's persistent determination to turn 'every one to his own way.'

In the Garden story the Serpent said that if Adam and Eve ate the fruit of the tree they would become as God. He may or may not have believed this himself, but he did know that it was the most alluring bait of all. He knew that the lure of it would cause the downfall of man. And man still succumbs, for there is no fruit so tempting, so sweet in the tasting, nor so bitter at last. For Adam is not only the first man, he is every man. As the *Apocalypse of Baruch* says, 'each of us has been the Adam of his own soul.' As once the devil tempted the first man and the first woman, so he tempts us all; we all eat, and, if it were not for the blood of Christ, we would all be cast out of the Garden of God never to enter it again.

There is one thing, according to early Hebrew legend, man must never dare to do. He must never seek to make himself equal to God. This is the teaching of the Eden story. It crops up again in the story of the Tower of Babel. They came into Mesopotamia and they said, 'Let us build us a city and a tower, whose top may reach unto heaven.' When God saw what they were doing He scattered them and confused their speech. We have here a memory of the ancient greatness of Babylon and the first building of cities. Bab-ilu means 'Gate of God,' but the popular Hebrew etymology was 'confusion,' and they made the ancient tale of a city and a temple-tower (ziggurat) tell the story of man's folly and pride. He sought to make himself God. The new Babylon also was the incarnation of the old (Is $13^{14f.}$). This also is the theme of Aeschylus in the *Persae*. Why, said he, was the Persian fleet destroyed at Salamis? The immediate causes were the political skill of Themistocles and the valour of the Greeks, but the underlying reason was *Hubris*. Darius had sought to make himself equal to the gods. All the thought of the ancient world, diverse as it was, united in saying that there are limits which men cannot overpass without disaster. They said that the gods were jealous of their prerogatives, and preserved them at all costs. We say that man carries within himself not only the seeds of his triumphs, but the root of his own ultimate defeat.

Such a statement is not out-of-date or obscurantist. It is what the modern scientist says, and is fully in accord with modern evolutionary theory. The phrases that are used are 'survival of the fittest,' 'survival value,' 'success in adaptation,' and the like. They refer to the driving force in the evolution of all living things. The whole story of life on this planet is of each genus and every species struggling to make for itself a bridgehead into the future. The species which cannot keep its place by struggle and by self-adaptation falls back and perishes. Man has won his place as lord of creation because he has proved himself to be the most effectively self-motivated creature on earth. The whole story is one of struggle for survival, the fight of the individual to

maintain a place for itself in the sun and by a profusion of seeds to ensure its own replacement in the future. This individual urge has its modification, because there are times when the safety of the individual depends upon the maintenance of the group. But even here, the place which the witch-doctor holds in primitive society is significant, since his primary duty is to hunt out the individual who was seeking to use magic powers for his own private good against that of the community.

There are many excellent people to-day who say that the only way in which man can avoid race suicide is by co-operation, and they hope that enlightened self-interest will find a way. What they do not see is that so long as man remains the creature of his evolutionary heritage with an inbred and dominant self-motif of ten thousand times ten thousand generations, we can never get a true, unselfish, long-term co-operation. The Dunkirk spirit came with the emergency and passed away as the crisis passed away. Man's willingness to deny himself wearies under continual talk of crisis. We use the term 'browned off.' The innate selfishness of the individual burns away the superficial willingness to co-operate.

The snare of pride continually besets us. Power corrupts. Men 'cannot stand corn.' Men easily become arrogant. Naaman the Syrian very nearly lost his chance of recovery because of his pride, and was persuaded to dip in Jordan only by the earnest entreaties of his entourage. The Pharisee was proud of what he was and what he did. 'I . . . I . . . I . . .' was the burden of his prayer. This pride is man's inheritance from his earthly past. It is the outward sign of inward sin, for sin is the development in man of the survival struggle of the evolutionary process. When we speak of Original Sin, this is what we mean—man's kinship in a world gone wrong, a 'whole creation groaning and travailing in pain.' And man of himself is powerless to change himself. No man can bear himself; he must be born. Man's mind, man's will, man's body—all these are his inheritance of the natural world, this world of struggle for survival, of sin and death. Behind all these, at the central core of all these is the self, that self that seeks its own preservation, the self that will not be denied, the self that seeks its own, the *eros* of which Anders Nygren writes in his *Agape and Eros*.

And so it comes about that man's salvation from this world of sin and death can be accomplished only by a complete transformation of his self. There must be born in him another self of a different nature, whose essence is not *eros*, but *agape*, that love which 'seeketh not its own,' the love of which St. Paul writes in 1 Co 13, the love which is of God (1 Jn 4^{7} and generally in that Epistle). *Eros*, that other type of love, natural to humankind, is full of fear. It fears loss of possessions, it fears death, it fears loss of security, it fears everything. *Agape* knows nothing of self, and therefore has nothing in this world to lose. This is why perfect *agape* casts out fear. Thus only, when the *agape* of God is 'shed abroad in our hearts through the Holy Ghost which was given unto us,' can we escape 'as a bird out of the snare' of the fowler Pride.

TWELFTH SUNDAY AFTER TRINITY

The Consecration of Friendship

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'[Jesus said] I have called you friends.'—Jn 15^{15}.

Those who have seen the glory as of the only-begotten of the Father in the face of Jesus Christ, do God small honour if they seek to deny that there are traces and recollections of God in those of their fellow-men who have never heard of Christ or profess no faith in Him. The image of God in which all men are made may be distorted, corrupted, obscured, even shattered; but each man remains one who once was in the image of God, and one who once again, by the grace of Christ, can regain that lost glory. Even when he is utterly ignorant of Christ or careless, there is that in man, as such, which reminds us that he came from God and is meant for God. Among such reminders of man's Divine origin is his capacity—at every level of culture and in every kind of civilisation—for friendship.

There are in the early literature of every race stories of those whose love for each other transcended any other bond of nature or self-interest—David and Jonathan, Ruth and Naomi, King Arthur and his Knights, Robin Hood and his Merry Men, and a thousand more. And so all down through the ages there have been friendships which have cheered and thrilled and steadied men and women. Even among ordinary folk, what has made life at its best, glorious, and at its worst, bearable, is the fact that they have had friends. 'Without a friend,' said Thomas à Kempis, 'thou canst not live well.' One of the things which made war service at times enriching was the revelation of what a wonderful thing friendship can be.

On New Year's Day, 1945, I talked long with a sailor who had completely broken down. A member of the crew of a submarine, he had been forced to miss his 'boat' some days before on account of illness. It had gone out without him and now was long overdue. The sailor, instead of

rejoicing in his safety, was heart-broken and talked of suicide. To all of my pleas to pull himself together, he kept on replying, 'But, sir, they're my friends.' Quite clearly he was out there with them on the bottom of the Indian Ocean, waiting for the end, and amazingly, I believe, he would have been glad to be with them in body too. They were 'his friends.'

It is that kind of thing which makes one ashamed of the meanness and back-biting which sometimes go on within the Church of Christ. 'I have called you friends,' said Christ. To repeat that at some church meetings would smack of sarcasm. As we look at the sorry divisions within the Church and between churches, we are apt to wonder if Christ has indeed lived and died in vain. When various groups of His friends won't even sit at His table together, one feels that the kindly pagan has a deal to teach us. Yet Christ has made a difference, and a very great difference, to our whole conception of friendship. He has given it a depth and a width and an enduring quality not found except in Him. Christ does make, not only a difference, but all the difference.

1. Firstly, He deepens our friendships. We all have various grades of acquaintance. There are some folk we nod to, some with whom we pass the time of day; there are those who travel in the same compartment of the train with us, or play at the same golf club. So it goes on, right up to the life-long companion who is a frequent and ever-welcome guest in our home. Unless, however, this intimate friend shares the Faith with us, he is automatically excluded from the inmost recesses of our heart and life. If our faith be real, then it is the mainspring of our lives and one who does not share it cannot understand that which—in colloquial phrase—'makes us tick.'

2. Moreover, Christ widens our friendships. Even the deepest relationship between men can easily become a selfish thing, excluding all the world from its charmed circle. But no friendship which includes Christ can be exclusive. Those who are friends of His cannot help but be friends of one another. And those who are friends of His cannot help but share His concern and love for all of mankind for whom He died.

3. Yet, the deeper and wider our friendships, the more agonizing a thing it is to live in such a world as this. Each time we find a friend, each time our friendship with some one deepens, we increase our vulnerability. There have been those who declined all friendships or deliberately kept them at superficial levels in order to avoid being hurt when the inevitable parting came. Whether by the restless movement of families, so typical of our age, or by the curious estrangements that occur even between old friends, or by death, which finally breaks the strands of every human tie, the time comes when, with wretchedness and sorrow, we must say 'Good-bye.' That applies to every friendship unless we have learned to know Him who is the Resurrection and the Life, who has promised to find those who love each other in Him a place together in His Father's house.

Deeper, Wider, and For Ever!—thus can our friendships be if we are friends of Christ. 'If'—aye, there's the rub—'Friends of Christ'! How could *we* dare so to describe ourselves, who know ourselves to be as we are? Yet, He has laid down His life for us, and that's His own way of defining a friend. 'Greater love hath no man than this, that a man lay down his life for his friends.' This is the charter of our friendship with God; not anything that we have done or been, but only this, that the Son of God loves us enough to die for us. Even when the cries of derision and hatred rose about Him, Christ did not change. 'Ye are my friends,' He persisted, and at the very edge of betrayal gave, as tokens of His dying love, the bread and wine.

'I have called you friends,' said Christ, and we cannot doubt it as we look at the Cross, nor dare we reject His friendship. Once we have really heard Him call us 'friends' it will be with deeper love that we look at one another, and with wider charity at the world of men for whom also He was content to die, for we shall know that we are destined to spend—not time—but eternity with them, and blessedly with Him, for has He not said 'I have called you—friends'?

THIRTEENTH SUNDAY AFTER TRINITY

What's the Use?

BY THE REVEREND G. PRESTON MACLEOD, M.A., D.D., CALGARY, ALBERTA, CANADA

'There shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 P $3^{3-4, 13}$.

The Second Epistle of Peter is the latest of the books of the New Testament. The second century was well under way when it was written. The first generation of Christians had died, and the state of the world seemed just as bad as ever. Those earliest Christians had confidently, sometimes excitedly, expected the immediate miraculous return of Christ, the perfect world, the Kingdom of God in its fullness. But time dragged on, and

all things continued the same. The writer of this letter found Christians losing heart. Scoffers made the most of their opportunity. It is folly to live a Christian life, they taunted. You'll never get anything out of that.

The writer reaffirms his belief in the literal miraculous return of Christ. In doing so, he uses two beliefs which were prominent in early Christian thought—(1) the literal and imminent second coming of Christ, and (2) the conception of the Stoics that the earth would finally be destroyed by fire. His purpose in writing, however, is not speculative, but practical. His chief concern is to give some straight moral guidance, valid for all time, and in any time. 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?' 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace.' 'Account that the longsuffering of our Lord is salvation.' 'Beware lest ye also, . . . fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

'What's the use?' is a common question. Personal life is assailed with a sense of futility. Things go wrong. Dreams are shattered. Aspirations are dashed. Health is suddenly and permanently stricken. What's the use? What's the use? The future of the world is ominous. The United Nations, politically 'the world's best hope of peace,' is plunged into wearyingly repeated impasses of wrangling and obstruction. 'What's the use?'

Christians have never been successful with literal predictions of the Second Coming. To attempt such an interpretation is mistaken and confusing. 'It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth.' But Christians can, and should, make much of the Second Coming as the symbol of an ultimate faith—the faith that God rules, that His will does triumph in the successive judgments of history, and must finally triumph completely.

There is no real need for Christians to break fellowship with their fellow-Christians over different interpretations of the Biblical doctrine of the end of the world. One of God's humble saints, a literalist in doctrine, but first of all a mature Christian in fellowship with all who love the Lord, once put it this way. You believe in Christ's final triumph in your way, in the way that seems to you to be the true interpretation of Bible teaching and of reality; and I shall believe in Christ's final triumph in my way, in the way that seems to me to be the true interpretation of Bible teaching and of reality; and we will both be believers in His final triumph, we will both be one in Him, and readier for His coming.

This letter, 2 Peter, was written to stress the moral value of the belief, its practical incentive for daily Christian living. The doctrine of the Second Coming can be literally believed without any effect on daily living at all. Or it can be an integral part of the final answer of faith to the persistent, nagging question, 'What's the use?', that plagues all of us some time, and some of us altogether too much of the time. It can be a resource for personal responsibility and a power for victorious living here and now.

The scoffers are with us. They get inside us with their negations, and their denial of any truth, literal or symbolical, in the belief, 'Where is the promise of his coming?' There's nothing to it. There is no good destiny for the world, or for the individual life. There is no coming Kingdom of right that enlists you as a loyal servant of Christ, working for the final triumph of God's will.

Gather ye rosebuds while ye may,
Old time is still aflying.

The only real answer to their insidious suggestions is to bear witness to the discipleship of Christ as an infinitely more satisfying way of life, and to the gospel of His Kingdom as our sure salvation from futility.

Some believe in the Second Coming, but make it a substitute for living responsibility as Christians in the present world. The New Testament always insists that belief in the Second Coming must pull us up to our full personal and social responsibilities as fellow-workers with God in this present wayward world. 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? . . . Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

Sometimes we look out on the world with trembling at the colossal possibilities of evil which threaten mankind, and we cry 'What's the use?' Then is the time to remember and believe that God is sovereign, that this world is His enterprise, and that the purpose of the sovereign God must have fulfilment. 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

All through history the reformers, benefactors, and spiritual leaders of mankind have faced that question, 'What's the use?' and answered it in one way. They have demonstrated their ultimate faith by giving themselves to the service of Christ in responsible daily living. They have answered the cynic's question like Paul who found the solution by turning the question around. Stricken

down on the Damascus road, life empty and in the dust, the man destined to be the great apostle, asked a question, 'What is the use that you would make of me?' 'Lord, what wilt thou have me to do?' That form of the question has never gone unanswered. The answer is that God raises up 'a vessel . . . meet for the master's use, and prepared unto every good work.'

Pledging himself to Christ's ultimate victory, and facing in faith his own personal responsibility, every Christian, as he believes and works and strives and trusts, cannot fail to make another great discovery, sometimes, perhaps, to his great surprise, always certainly to his great comfort. The Kingdom of God is not just at the end of the ages. 'The kingdom of God is within you.'

HARVEST SUNDAY

Dependence Upon God

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

'It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.'—La $3^{22.\ 23}$.

We have been brought up under a great delusion. We have been born into an artificial, technical world. By a miracle of human co-operation the necessities and many of the luxuries of life have been put at our disposal. We come down to breakfast and pour out a cup of tea. There it is—quite simple: but how does it come about? The tea was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the tea come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the co-operation of thousands of labourers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and coolies at the other side of the world of whose life we know practically nothing. The moment we add milk to the tea another vast system of human co-operation is involved, going back in the end to the birth of a calf in some corner of the world. We stretch out and we take a piece of bread—and another army of human ingenuity has been at work from the moment that a farm labourer dropped some seed into the ground. That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent. But this world where everything is 'laid on' is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society, has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

That is why I have taken this text from a writer who lived nearer to Nature and real human nature, and for whom little was 'laid on.' You can't help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just round the corner. It was the same in the earlier days of the Church. Again and again this sense of danger is reflected in the prayers of the time. 'Good Lord deliver us' is the theme. If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they, too, had the sense of walking on thin ice, dependent from day to day, from hour to hour on the sustaining hand of God. The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible, and in the lives of all great Christians. We have to learn to rely finally on nothing but God and His mercy. And that is not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left Him out of account in the normal run of life. We need to be in training in our religion as in any other human activity. The training might well consist for us in a daily remembrance as we get up in the morning that our life, our health, our affairs, our friends, our concerns and worries are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: 'O God,

there is so much to distract and confuse us during the week, we want to pause for a while and remember that we belong to Thee, and that from day to day it is of Thy mercy that we are not consumed.' And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of to-day back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant, the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news. It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest-failure on a world scale; the cutting off of our own supplies of wheat from overseas; a breakdown in the delicate mechanism of distribution and we should know hunger—not the petty discomfort of short rations, but *hunger*, starvation. Therefore this day we bring the symbols of our daily bread, the fruit of the field and of the orchard, into the Church of God and give thanks, ' for it is of his mercy that we are not consumed.'

I have spoken of the need to remember our dependence upon God. I hardly require to remind Christian people that that spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when He was a boy—and He taught us to pray for it. And He was much concerned with the way men should live together and share the gifts of God in peace. But He never for a moment forgot His Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave Him that serene and confident attitude to the dangers of this world which He is able to bestow on His loyal followers. And with it all there went a sense of gratitude and joy. To realize our dependence upon God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ, and we are entitled to read his words in the light of the gospel and the spirit of Christian thankfulness.

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939 and during that winter of the phoney war food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals, and were apt to complain if the standard fell short of the best. Then, not many weeks later, I found myself one day after three weeks' march in a transit camp in Germany, and during these three weeks our standard of values had undergone a radical change. My recollection this time is of walking round behind the wire with two friends. All thoughts of rich meals vanished: our one thought was *bread*. Up on his machine-gun box above the wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

I think we all have some experience of that kind. We take health for granted until one day we find ourselves in hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened. It is these sudden jolts that make us realize that ' it is of the Lord's mercy that we are not consumed.' As we thank God for the harvest, let us ask Him to make us conscious day by day that we live by His grace, and to increase in us a humble, simple, and grateful spirit.

Recent Foreign Theology

Protestant Journals in Argentina and Italy. A new Protestant journal began to appear in Argentina in 1953, under the title *Pensamiento Cristiano*,[1] of which the second issue, for June 1953, has been received. Most of this consists of translations of articles or extracts from English, by Hugh Redwood, W. E. Sangster, B. B. Warfield, Wilbur M. Smith, and S. M. Zwemer, while further articles are on Eric Routley's ' Hymns and Human Life ' and ' The New Bible Handbook.' It would seem to be designed primarily, therefore, to fill a mediating rôle rather than to offer independent contributions to scholarship. From Italy comes the July-September issue of another journal, now in its eighth year, *Protestantesimo*,[2] which is of more independent value. This contains an article

[1] Published in Córdoba, Argentina (Casilla de Correo, 165); $2 per annum.

[2] Published in Turin (Corso Sommeiller, 21); L. 350 per issue.

by J. A. Soggin on 'The Old Testament in the Church and in Preaching,' which rests on the study of a large number of works in several languages, and a short series of articles on the forthcoming Evanston Assembly by V. Subilia, the editor of the journal, Visser 't Hooft, and Bishop Berggrav. There is also a short article on 'The Unity of the two Testaments' by G. M. Girardet. This journal, which is published by the Waldensian Faculty of Theology in Rome, offers a contribution to Christian thinking on current problems, which may be of service beyond the community which issues it. It may be hoped that in time the other journal here mentioned will foster original work amongst the Argentine Protestants. A thinking Church will be a living Church.

H. H. ROWLEY

Manchester University

Entre Nous

Non-stop Mission

In every mission to those outside the Church there is a danger of regarding the unevangelized as 'gospel fodder,' as a means toward the end of packed and thriving churches. This danger is pinpointed in a good book by the Bishop of Stepney (whose own name—Joost De Blank—sounds so much more interesting than his episcopal title). He calls his book *The Parish in Action* (Mowbray; 9s. 6d. net). From it the following vivid extract is taken.

'The command to love our neighbour means that we love him for himself, and not as a possible scalp to be hung on the parochial girdle. The stranger is an end in himself, not a means to any end, and we must constantly be on our guard against manipulating him to our advantage (which we can all too easily convince ourselves is also his).'

The book is divided into two parts—'The Statement' and 'The Experiment'—with an Episcopal Postscript, but it all obviously issues out of a real attempt to grapple with the problem of the parish in the city, and is packed with suggestions that work. This the Bishop knows, for they have all been tried in the suburban parish of which he was vicar till two years ago.

It is obvious that there is a place for various methods of evangelizing the parish—for door to door visitation; for the 'Commando' type of campaign with approaches to schools, cinemas, works, and so on; and, as Dr. Billy Graham's meetings show, as well as those conducted by men like Bryan Green in England, and D. P. Thomson and Tom Allan in Scotland, for the traditional evangelistic meetings. What is most helpful about the Bishop's suggestions is that they envisage a continuing and continuous mission of the Church to its parish. Those who have doubts about a congregation's ability to welcome and hold hundreds of potential new members brought along in the course of a week or two will welcome the plea for the non-stop campaign.

Another refreshing emphasis is on the need for keeping congregational organizations fluid. 'The usual programme of church activities will have to be worked out afresh. . . . A church is often completely cluttered up with a large number of long-standing organizations which keep the clergy inordinately busy . . . so . . . that they have no time to take the initiative . . . in declaring their faith throughout the whole parochial area. . . . In the prevailing state of affairs, there is no time for members of the congregation to sit down and amuse themselves. . . . The only organization that can justify the use of time, money, and limited accommodation is one that has as its real aim the extension of the frontiers of God's Kingdom.' The whole parish, so to say, needs to be turned inside out. Instead of looking in upon itself and its own life and activity, it needs to look out upon the world. The Bishop even suggests that the Church should release some of its best workers from duties narrowly connected with the Church to enable them to bring their Christian influence to bear upon the parish in other community groupings—political, educational, sporting, and the rest. 'The individuals who never darken the doors of our churches are just as important in the eyes of God as those who come.'

Some will complain that the Bishop is too 'parochial' in his outlook. The problem of the rural church is just not faced at all. The Non-conformist [*sic*] churches are dismissed in three pages. Somewhat 'parochial' in outlook, too, is the sentence, 'There is, we know, every excuse for regarding Foreign Missions with coolness.' But these defects do not detract from the excellence of the book for its chosen purpose—to tell of methods, novel and highly successful, in making an urban parish church more effective in its appointed task of taking the Evangel to those within its bounds. To all concerned in this vital task this book can be heartily commended.

JOHN R. GRAY

The Love of God

'What greater gift could one give to another than reassurance on this fundamental issue?' asks

Bishop Barkway in his Introduction—a fine piece of interpretative work—to an Anthology from the writings of Evelyn Underhill. 'This, to many people, as it was to Bishop Gore, is the most difficult of all dogmas, yet it is the one above all others about which they long to reach certitude.' 'If you want,' he goes on, 'a concise statement of Evelyn Underhill's "world-view"—her clue to the baffling queerness of things which constitutes human existence—you will find it in two lines of William Blake, to whom she was so fond of referring:

And we are put on earth a little space
That we may learn to bear the beams of love.

Love is all its meaning. What she understood by Love is plain in the quotations which make up this volume.'

The volume was prepared by Bishop Barkway in conjunction with Miss Lucy Menzies and it has been published by Messrs. Mowbray (*An Anthology of the Love of God*; 12s. 6d. net). The quotations are well chosen and arranged. They are grouped under the headings: The Nature of True Love; The Love of the Godhead; Church and Sacraments; The Spiritual Life (Life, the School of Love; Saints and Mystics, the Exponents of Love; Prayer, the Commerce of Love); Sanctification, the Growth in Love; Penitence, the Outcome of Love; Discipline, the Training in Love; Service, the Activity of Love.

As you read and meditate on this Anthology you feel that you are in touch with an intellectual force and a living belief. Here is some one speaking on whose judgment about religious life you can rely. This is a volume that will enrich the devotions of those who seek after a deeper spiritual life.

Fellowship with God and Man

'The prevenience of God is the dominant fact of all life; and therefore of the life of prayer. We, hard and loveless, already stand in heaven. We open the stiff doors of our hearts and direct our fluctuating wills to a completely present Love and Will, directing, moulding, and creating us. One aspect of redemption and one meaning of the incarnate life of Christ is to show men how to love this Present God; Who comes to us in this thing and that thing, yet Who induces in us a thirst and a longing that cannot be satisfied by any other thing than Himself alone.

'And, moreover, in these first words (our Father), the praying soul accepts once for all its true status as a member of the whole family of man. Our Father. It can never again enter into prayer as a ring-fenced individual, intent on a private relation with God; for this is a violation of the law of Charity. Its prayer must overflow the boundaries of self-hood to include the life, the needs of the race; accepting as a corollary of its filial relation with God, a brotherly relation with all other souls however diverse, and at every point replacing "mine" with "ours." This widespreading love, this refusal of private advantage is the very condition of Christian prayer; for that prayer is an instrument of redemptive action, not merely of personal achievement.'[1]

The Sheep-Dog

'We offer ourselves, one way or another, to try to work for God. We want, as it were, to be among the sheep-dogs employed by the Good Shepherd. Have you ever watched a good sheep-dog at work? He is not an emotional animal. He goes on with his job quite steadily; takes no notice of bad weather, rough ground, or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together.

'Let this be the model of your love.'[2]

International Association for the Study of the History of Religions

The International Association for the Study of the History of Religions which has grown out of the several History of Religions Congresses held in different European capitals over the past half-century has a number of affiliated national sub-associations. Professor R. Pettazzoni of Rome, the president, and Professor C. J. Bleeker of Amsterdam, the secretary, are anxious that Great Britain should not be unrepresented. A British section has, therefore, been formed; and it is hoped that British scholars interested in the history of religions and its kindred studies will join. Would they please write to the Rev. D. W. Gundry, Neuadd Reichel, University College of North Wales, Bangor, as soon as possible.

E. O. James
D. W. Gundry

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[1] *An Anthology of the Love of God*, 145.
[2] *Ib.*, 213.

Printed in Scotland by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, King's Gate, Aberdeen, Scotland.

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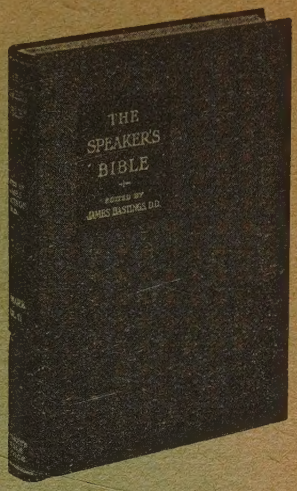

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PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage, 10s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

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